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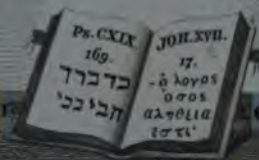
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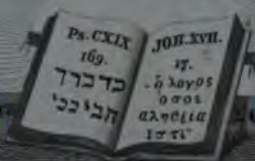
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A HANDBOOK  
OF  
CHARITY ORGANIZATION

BY THE  
REV. S. HUMPHREYS GURTEEN.

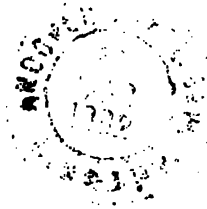


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## PREFACE.

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THE present volume owes its publication to the fact of the wide-spread interest which is being felt in every section of the country in the movement which is commonly known as "Charity Organization."

From all parts of the United States the writer is constantly in receipt of letters asking for information with regard to the new plan of dealing with Pauperism and Poverty. At first it was a simple matter to reply, by sending the pamphlets, leaflets, forms, etc., which had been adopted and issued by the Buffalo Society; but to-day most of these are either out of print or are printed only in book-form for office use. Moreover, many of the details having reference to the mode of starting a Charity Organization Society, the exact functions of the Central and District offices, and their mutual relations, the duties of the District Agent and the Volunteer Visitor, have never been described in any of the Society's publications, and hence the task of writing a Handbook of Charity Organization, convenient in form and at a moderate price, seemed to meet a real want of the present day.

The work has been undertaken purely as a labor of love, and the author will feel amply repaid for the time he has expended, if only its publication shall lead to the establishment of similar Societies in other large cities of the land.

In the preparation of this volume the writer has made free use of the following publications :

1. Reports and Papers on various subjects, issued by the Charity Organization Society of London.
2. "Poor Relief in various parts of Europe," from the German of A. Emminghaus.
3. "Homes of the London Poor," and "Our Common Land," by Miss Octavia Hill.
4. Reports of the Ratcliff Crèche for the years 1872-3 to 1876-7.
5. "Life of Frederick Ozanam," by Kathleen O'Meara.
6. "The Poor-law Experiment at Elberfeld," Contemporary Review, July, 1878.

The writer is also indebted for many hints and suggestions to his friends, Mr. T. GUILFORD SMITH and Mr. JAMES H. DORMER, to whose untiring devotion to the interests of Charity Organization the success of the Buffalo Society is largely due.

He also desires to acknowledge the kindness of his friend, Mr. C. C. VAN DEVENTER, in reading the proofs; and his indebtedness to Mr. J. N. LARNED for his assistance in arranging the Catalogue of Works in the Appendix.

The emblem on the title page is from the pencil of Sir J. Noël Paton, and was designed for Prof. Mitchell's work, "The Past in the Present," published in this country by Messrs. Harper & Bros.

S. H. G.

BUFFALO, *December 18th, 1881.*

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A HANDBOOK  
OF  
CHARITY ORGANIZATION.



## I.

# INTRODUCTION.

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## HISTORICAL RETROSPECT.

THERE is scarcely any one of the great problems affecting the public good which has taken as strong a hold upon the national mind of Europe, or indeed upon the minds of the more intelligent portion of our own people, as the question of the prevention of the pauperization of the poor.

It is a question which has been discussed in almost every civilized country in the world. Statesmen, clergymen and philanthropists have approached the problem from various sides. It has been studied theoretically; it has been handled practically; it has occupied the attention of legislative bodies; it has been made the subject of platform oratory; and it has forced its way into the daily press, the reviews and the magazines. It has been experimented upon by devoted men and devoted women in the crowded city and in the secluded hamlet. In a word, it has been, for years past, one of the leading questions of the day.

If we would understand what the problem really is, which is thus challenging public attention, we must turn our glance for a moment to the past.

In every country of Europe, with only one or two exceptions, there have been *three* distinct and clearly-marked stages in the mode of dealing with the poor.

From the earliest times of Christianity down to the latter part of the middle ages, the care of the poor was left to the Church, and to the Church alone. Everywhere the Church led the way. She taught the duty of alms-giving as a relig-



ious duty—as an act of love to one's neighbor; and honest poverty, after the model of Nazareth, she held up as carrying with it somewhat of sanctity. True to her trust, she not only set the example by helping, with open hand, all who needed her assistance, she moreover instilled the duty of alms-giving so effectually that the whole of Europe to this hour has never forgotten it. Nor was there, at first, any risk of thus harming the poor and degrading them to the condition of paupers. Each community, as a rule in those early days, was comparatively small, was bound together by the bonds of a common faith, and being permeated with the corporate feeling, the giver and receiver of alms were little likely to lose sight the one of the other, so that gifts were made with discernment and sympathy, and with moral benefit to both alike.

But such a state of things could not last. As population increased, and especially as large cities began to spring into existence, the classes became more widely separated and the isolation of the poor, one of the greatest of the evils of modern society, began to creep in. But instantly the Church stood in the gap—stood between the giver and the receiver. She became forthwith the almoner of the rich, the benefactor of the poor. With one hand she received—with the other she dispensed; and for a time she did it wisely and to the best of her power.

As years, however, rolled on, and villages grew into towns, and towns in turn gained the rank of cities; as restrictions upon migration were removed and travel increased; in a word, as the country became occupied and the towns thickly settled, the Church found herself unable to give with the discrimination of former times. Idleness, beggary and vice soon assumed alarming proportions, and the State was forced to step in, in self-defense, with measures of *repression*. This was the *second* stage in the problem; when the poor had become, in numberless instances, paupers, vagrants, confirmed beggars, and their repression was made a matter of State policy. During this period violent measures were often adopted. Begging was at times punished with outlawry, and even the giver of alms was subject to the same punishment. The whole object was

repression, not cure; to root out, if possible, once and for all, beggary and its attendant curses.

As a matter of course, any such attempt was utterly futile. The evil steadily increased, until finally the *third* stage was reached, when the Municipalities undertook the task, assisting the Church and the State in their duties, and doing so with more or less of skill by the machinery of municipal government.

It is impossible so much as to glance at the widely different municipal systems which have been adopted from time to time in various countries, whether simple and unique like that of Iceland, the oldest poor-law system of Europe, or intricate and highly elaborate like that of England. One thing is certain; look where we will, there is not a single system, however well considered, which is found to be working beneficially. On the contrary, the cry comes from all sides that the wisest municipal systems are only aggravating the evil; are helping still more to pauperize the poor, and are virtually raising up an army of paupers. Take, as an example, the following statement from a report made by some of the ablest men in Scotland on the operation of the Poor-law in Edinburgh in 1868:

"It makes the industrious support the idle.

"It makes no distinction between poverty resulting from misfortune and poverty resulting from vice.

"It diminishes industry, frugality and provident habits.

"It lessens the sympathy of the wealthier for the poorer classes.

"It destroys sympathy between the poor.

"It tends to remove working classes from the country into the town districts, and to overcrowd the latter.

*"It tends to increase enormously the number and expense of the poor."*

During the last fifty years we have entered upon the *fourth* stage in the method of dealing with Pauperism and Poverty, viz.: that of voluntary organization, when the people, the citizens, taking the matter in hand, and seeking to co-operate with the Church, the State and the Municipality, have endeavored to show what can be done in this matter of checking



the curse of indiscriminate alms-giving, by the diffusion of sound, practical views and the adoption of wise, discriminating action.

I. The first attempt to deal with this subject, in a philosophic and statesman-like manner, was made in the year 1830. During that year Frederick Ozanam came up from one of the provinces of France, to study law at Paris. He was then but eighteen years of age; of a highly intellectual and deeply religious cast of mind; of an ardent and enthusiastic temperament. It was a time when Paris rang with the utterances of infidelity, and when even Doctors of the Sorbonne openly advocated views at variance with the teachings of the Church. The young men of the day loudly proclaimed that Christianity was effete and had lost its once mighty power over the heart prompting to heroic, self-sacrificing lives. Ozanam, together with a few of his fellow-students, determined, if possible, to show the fallacy of the fashionable scepticism of the age by devoting themselves to the service of the poor at their homes, and thus check, if possible, the terrible pauperization which they saw, on every hand, to be the curse of Paris.

They communicated their intention to M. Bailly, the venerable editor of the "Tribune Catholique," a man who had taken a fatherly interest in this band of young enthusiasts. The aged editor listened to their proposed scheme of work. He knew that the young men were poor and had but little to bestow in material relief. He was also a man of broad views, and the advice which he gave (little dreaming of the great results which were destined to flow from it) was full of sound, practical wisdom.

"If you intend," he said, "the work to be really efficacious; if you are in earnest about serving the poor, you must not let it be a mere doling out of alms, bringing each your pittance of money or food; you must make it a medium of *moral* assistance, you must give them the *alms of good advice*."

Then speaking of the poor, he said, "their one idea, when they fall into distress, is to hold out their hand for an alms, a system which generally proves as ineffectual as it is demoralizing. M. Bailly suggested to his young friends that they

should try to remedy this lamentable state of things by placing their education, their intelligence, their special knowledge of law or science, and their general knowledge of life, at the disposal of the poor ; that instead of only taking them some little material relief, they should strive to win their confidence, learn all about their affairs, and then see how they could best help them to help themselves."

The result of this far-seeing advice was the establishment of the celebrated SOCIETY OF ST. VINCENT DE PAUL, a Society which has since spread over every Roman Catholic country and wherever the Church of Rome, as in England and America, can use its services to advantage.

As this Society, thus humble in its origin, gained strength and began to show a large membership, a Body of Rules was adopted, which, with slight changes, is in force at the present day.

If, now, we glance at these Rules, we shall find among them some very significant statements. On the subject of the severance of politics and alms-giving we are told "St. Vincent de Paul would not allow his ecclesiastics even to converse upon those differences which arm princes against each other, or upon the motives of rivalry which estrange nations. With more reason, those who wish to be of one mind, and to exercise a ministry of charity, should abstain from being inflamed by political leanings which array parties in opposition, and from starting, amongst themselves, those irritating questions which divide mankind. Our Society is all charity: *politics* are wholly foreign to it."

It may be startling to those who have learned to regard the Church of Rome as pre-eminently narrow in her views, and strongly tainted with bigotry, to find the strongest possible inculcation of unsectarian alms-giving in this Manual.

"The title of the poor to our commiseration is their poverty itself. We are not to inquire whether they belong to any party, or sect, in particular. Jesus Christ came to redeem and save all men, the Greeks as well as the Jews, barbarians as well as Romans. We will not discriminate more than did He, between those whom suffering and misery have visited."



Nor can we pass, unnoticed, the following sound and practical advice as to the inculcation of provident habits, and the finding of employment.

"*We must be provident for the poor, who are seldom provident for themselves.* If we wish to become their true benefactors, we should impress upon them that an existence, sustained by the aid of charity, is very precarious—we should induce them to exert themselves to *earn their own livelihood*—we should point out to them sources of *employment*, and we should assist them to obtain it."

In this Body of Rules we have some of the most striking features of those broader schemes for dealing with Pauperism which we are apt to attribute to the wisdom of our own day.

(1) We have the grand principle of unsectarianism in charity; that all persons entitled to relief of any sort, whatsoever, should be relieved independently of creed, religious or political; that sects and nationalities should be utterly ignored, and no questions necessarily asked as to the altar at which the recipient worships, the political party to which he belongs, or the nationality which gave him birth; on the contrary, he is to be helped, is to be cared for as a man, as a human being, and not as Catholic, Protestant, Hebrew or unbeliever.

(2) Next, we have the equally important principle that alms-giving is not synonymous with charity; that even if we have little or no money, or material relief to bestow, we may still place our time, our business or professional experience, our powers of organization or administration at the service of the poor, and that this is one of the very highest forms of Christian charity.

(3) And finally, we have the practical rule of finding employment for the poor and teaching them to be provident; that instead of bestowing the dole of money, which, but too often, is a positive curse to the recipient, we should endeavor to win back the degraded pauper to ideas of self-respect, independence and manhood.

Such is a brief outline of a plan which has been productive of grand results. It was, however, pre-eminently a *religious*

movement, watched over and fostered by the Church of Rome, and hence powerless in countries which had cast off allegiance to the Papal See.

II. In the year 1853 Herr von der Heydt, of Westphalia, originated a plan for the suppression of Pauperism and for the social and moral elevation of the poor, which has since become widely known as the ELBERFELD plan.

The leading ideas of this movement were (1) to give adequate out-door official relief to the poor *at their homes*; (2) to foster kind and delicate treatment of the poor; (3) to inaugurate a system of thorough and minute investigation of every case applying for aid; and (4) to make imperative, the services of a visitor, appointed by the State, to maintain constant and friendly relations with the poor at their homes.

In order to carry out this scheme the City of Elberfeld was placed by law, under a Municipal Poor-law Board of which the President was the Mayor or one of his deputies. The City was divided up into eighteen Districts, each being under the supervision of a District Superintendent. Each District was subdivided into fourteen Sections and each Section, containing a certain number of families, was placed under the charge of an Overseer or Visitor.

The office of Superintendent and Visitor is unsalaried *but is not voluntary*. Every citizen in possession of a vote is bound to accept his appointment, apparently, just as a juryman is bound to serve in our own country. Any person refusing to act, without good excuse (*e. g.*, continued ill health—business demanding long and frequent absence—being over sixty years of age,—holding other public office, etc.), loses his vote in communal affairs for from three to six years, and is liable to higher taxes than his fellow-citizens.

Almost all relief is given in *money*. The weekly amount given to a poor family, varying according to circumstances, but for a family, say of seven persons, parents and five children, the average amount is \$3.00.

Two or three points with regard to this celebrated plan may be of interest.



(1) If an able-bodied poor person is offered work, he is bound to accept it, and is subject to imprisonment if he refuses to do so.

(2) A person is liable to imprisonment who is given to gambling, drunkenness or idleness to such an extent as to reduce himself to the position of having to apply for assistance in support of himself, or of those legally dependent on him.

(3) Relations able to support are compelled to do so; even fathers and mothers-in-law, being compelled to support their children-in-law and *vice versa*.

(4) There are no professional beggars in the streets of Elberfeld, although there is still a great deal of begging from house to house.

(5) The Elberfeld system has raised the method of dealing with the poor to the level of a fine art, but it has not reduced the ranks of Pauperism or solved the question of its repression.

III. The next movement in a somewhat similar direction was the establishment of the CHARITY ORGANIZATION SOCIETY of London, in 1869.

"It would be difficult," says Mr. Bosanquet, in his *History and Mode of Operation of the Society*, "to give any accurate account of the various influences and movements that suggested and gave its final direction to the Charity Organization Society. The experience gained by the almoners of the "Society for the Relief of Distress," established in 1860; the labors of Edward Denison, in the East of London, 1867-8; the formation of the Edinburg "Society for improving the condition of the poor," in 1867, and the success of the system of mendicity tickets, at Blackheath, in the winter of 1868, would all have to be mentioned as well as the co-operation of Charity with the Poor-law, in the Lancashire cotton famine, the general growth of public opinion, and the individual efforts of several members of the Society. It is enough to say, that early in 1869, Lord Lichfield, and others who had first associated themselves together for a larger and less defined object, resolved that their Society should be called "The Society for Organizing Charitable Relief and Repressing Mendicity," and that their first action should be to endeavor to form Local Committees, with

offices and paid agents throughout London, with a view to bringing about co-operation between Charity and the Poor-law and amongst the various Charities, and to rendering charitable relief effectual towards its main object—the cure as distinguished from the mere alleviation of distress.”

The avowed aim of this Society was thus nothing less than the complete organization or banding together of all the charities, official and private, of a city of nearly four millions of people, and boasting of a greater number and a greater variety of charitable agencies than existed, perhaps, in any other city in the world. The leaders in this movement—the most prominent of England’s statesmen and philanthropists—stated that their object was to sift out the helpless poor from the worthless pauper by means of thorough and searching *investigation*—to expose and prosecute impostors and fraudulent charitable societies—to stop street begging and vagrancy, and to better the condition of the honest poor by means of improved tenement houses and the establishment of provident schemes such as the Penny Bank and the Provident Dispensary.

Whatever opinion may have been entertained at the time with regard to the ultimate success of the Society’s plan, one thing is certain; its novel mode of procedure at once attracted wide attention and aroused a deep interest throughout the length and breadth of England, in the subject of Pauperism, and kindred topics; and in all parts of the United Kingdom thoughtful men began to arouse themselves from their long slumber, and to ask, “*Is* Charity Organization the true remedy for these evils?”

No sooner had the Society given proof of its remarkable possibilities of success in dealing with the concentrated and systematized Pauperism of the City of London than the question arose, whether a plan which worked so successfully in the great metropolis, would work equally well in other and smaller cities.

Town after town in England tried the experiment, started on the London model, and achieved a similar success, until at the present day, besides the thirty-eight Districts in the City of London alone, there are eighteen provincial Charity Organi-



zation Associations federated or affiliated to the London Society, and sixty-seven other societies in the United Kingdom in correspondence with the London Society and co-operating with it; so that to-day the movement has spread over the greater part of the country and may be regarded as a *national* one.

Meanwhile thoughtful men on this side of the Atlantic soon began to see that the problems which England was thus energetically working out would sooner or later have to be faced in America. On every hand might be seen here, in this country, the gradual but certain pauperization of large numbers of the population, and the existence of the same terrible condition of affairs that had shown itself in England previously to the starting of the London Society in 1869.

Perhaps in no city of the United States were the evils attendant upon indiscriminate alms-giving and the overlapping of charity, with the consequent pauperization of the poor, more marked than in the City of Buffalo. It was acknowledged by all who had given any thought to the subject that, so far as *official* relief was concerned, the municipal poor-law system of Buffalo, as then administered, was essentially wrong, and that in numberless instances *private* charity was doing positive harm by teaching the poor to be idle, shiftless and improvident. Accordingly, early in the year 1877, it was decided to lay the plan of the London Society before the citizens of Buffalo, and a course of lectures on the subject was delivered during the months of October and November of that year, and afterwards published under the title "Phases of Charity." In December, of the same year, the "Buffalo Charity Organization Society" was started—the first of the kind in the United States—and at once entered on its crusade against the deep-rooted pauperism of the city.

At the present day there are at least nineteen societies in the United States, working on the same general principles as the Buffalo Society. The following list will give the name and date of organization of each, as far as we have been able to learn them:

NAME.	PLACE.	ORGANIZED.
*Charity Organization Society,..	Buffalo, N. Y.....	Dec. 11, 1877.
Board of Associated Charities,..	New Haven, Ct.....	June 1, 1878.
Society for Organizing Charity,..	Philadelphia, Pa.....	June 13, 1878.
Bureau of Charities,.....	Brooklyn, N. Y.....	Nov. 26, 1878.
*Bureau of Labor and Charities,	Syracuse, N. Y.....	Nov. —, 1878.
Charity Organization Society,..	Newport, R. I.....	Feb. 18, 1879.
Associated Charities,.....	Boston, Mass. ....	Feb. 26, 1879.
Charity Organization Society,..	Poughkeepsie, N. Y..	June 9, 1879.
Associated Charities,.....	Cincinnati, O.....	Nov. 18, 1879.
Associated Charities,.....	Portland, Maine ....	Nov. —, 1879.
Charity Organization Society,..	Indianapolis, Ind....	Dec. 12, 1879.
Association of Charities,.....	Detroit, Mich.....	Feb. 11, 1880.
Society for Organizing Charity,..	Cleveland, O.....	Jan. 14, 1881.
Society for Organizing Charity,..	Salem, N. J.....	Jan. 29, 1881.
Associated Charities,.....	Taunton, Mass.....	Mch 28, 1881.
Associated Charities,.....	Lowell, Mass.....	Ap'l 26, 1881.
Charity Organization Society,..	Baltimore, Md.....	Ap'l 30, 1881.
Associated Charities,.....	Washington, D. C....	June 7, 1881.
Associated Charities,.....	Milwaukee, Wis.....	Dec. 22, 1881.

In the following pages we shall attempt to give a general idea of the nature of the principles of Charity Organization, and to show the importance of a movement which combines the best features of older systems while avoiding their mistakes.

\* The societies in the list above given, marked \* are now incorporated under State law.

## II.

### PHASES OF CHARITY.\*

---

#### I. PAUPERISM AND CHARITY.

ONE of the most important, most complicated of the social problems which present themselves for solution in this nineteenth century, is the question, how to deal with the widespread Pauperism which confronts us on every hand, and more particularly how to treat the concentrated and systematized pauperism which exists in our large cities. Are we to stand aloof in haughty indifference from all the woes of our fellow-men, and to close our ears to the cries of the suffering as did Imperial Rome of old? Are we to stand idly by while the State or the Municipality levies a tax upon our substance for officialism to distribute—a tax demanded by Mendicity as the price of our safety in life and property? Are we to give blindly at the approach of distress, real or feigned, mistaking the flutter of satisfaction, which ever follows an act of benevolence, for the smile of Heaven? Or, rising higher in the scale, are we, out of misdirected love to Christ, simply to multiply so-called charities, making the supply keep pace with the ever-growing demand? Or, finally, is there any more rational, more philosophic, more God-like method of meeting Pauperism—an evil, be it remembered, which is increasing as steadily as our national prosperity is advancing, and which is keeping even pace with the yearly increasing wealth of the country? Is there, or is there not, any way of turning this apparent curse into a beatitude, and of extracting from this seemingly

\* Delivered as Lectures during the months of October and November, 1877, and published by the Charity Organization Society of Buffalo, December, 1877.

rank plant an incense which shall rise acceptable to the very throne of God?

This is a most momentous question—a question which affects not only the welfare of the individual, not only the best interests of the city or community—but the very life of the nation.

If we turn our thoughts to the great cities of the Christian world and reflect upon the scene which is thus presented to us, we shall be met by two startling facts. On the one hand we shall see in every one of these great centres of population the existence of poverty and distress and want in a thousand different shapes. Passing by the small circle which comprises the mansions of the wealthy, the homes of the well-to-do, the cottages of the self-supporting, we shall find a vast outlying region of want. As we cross the dividing line and enter this region, we commence an almost infinite descent in the social scale. At the very beginning of the descent we meet with the *unfortunate* (as the phrase goes), who are too proud to seek or to receive relief, and who prefer to bear, in secret and silence, deprivations which are sapping the very foundations of their health and life. Still lower we find the *unemployed*, whom financial depression and business failure have thrown out of work. Lower still we find the *idle* and the *incompetent*, whom natural or acquired shiftlessness has left, like chips, floating on the great ocean of life to drift hither and thither, at the caprice of circumstance. Lower again we meet with the *vicious*, whom habits of self-indulgence have dragged down and fettered in chronic indigence; and, finally, the *criminals*, who have qualified in the alleys and dens of lawlessness, for the reformatory and the prison.

Pervading, moreover, this terrible mass of destitution and crime, and brooding like evil spirits over the entire region, we find sickness in its myriad forms, in its many stages, and death in hideous shapes; a perfect lazarus-house, such as Milton's vivid imagination portrayed, "wherein are laid numbers of all diseased."

Now, side by side with this fact let us place a second and no less remarkable one. It is not to be supposed that either a Christian State or a Christian Community would allow such

a condition of things as this to exist—a condition at once sad and revolting—without endeavoring to alleviate in every possible way the sufferings, the ignorance, the want, the vicious habits of so large a portion of their fellow-beings. The necessity of good works is a cardinal point of Christianity. Accordingly, keeping our view fixed on the large cities, we see Charity moving from two different directions upon the outworks of Pauperism, with its army of gloomy retainers, and attacking, with varying success, the strongholds of the enemy. There is *official* charity, with its mechanical movement, in which the hand moves while the heart is untouched, taking note of naught save the bare fact of destitution, and but too often relieving the idleness of the community at the expense of its struggling industry, fostering habits of dependence, destroying manliness and self-respect, and tending to render pauperism a permanent institution, a positive profession.

Coming to the attack from an opposite direction, we find a vast band, composed of organized societies and noble-hearted individuals, each advancing upon some definite and favorite point. Churches, chapels, meeting-houses innumerable, professedly open their doors and extend a welcome to every class, though, alas, but too often the poor are virtually excluded. Every branch of the Church and every shade of Sectarianism is seen to be alive and working. Those who believe that they are to be saved by “faith alone,” are as busy about good works as if they held the doctrine of the Church Catholic. There are richly endowed hospitals for almost every ill to which flesh is heir. There are retreats for gentlewomen, almshouses for the honest and aged poor, homes for the friendless, and asylums for the mentally deranged. There are night schools, industrial schools and ragged schools, intended severally for the ambitious poor, the ragged poor, and the viciously ignorant. There are private societies, private charities, private relief associations innumerable, covering almost every phase of city distress. The sums of money annually expended in any one of these centres of pauperism, counting both official and private charity, is something astounding—the aggregate number of hours devoted to the work almost beyond belief,

and the number of lives yearly sacrificed upon the altar of charity, painfully large.

Now, viewing these two facts in their relation to each other, viz.: on the one hand a mass of poverty and destitution, shading by almost imperceptible degrees into actual and flagrant crime, and on the other a vast and complicated system of charitable relief, it might at first sight be thought that nothing more could possibly be needed to meet and hold in check the advance of pauperism. Indeed, to a superficial observer it would seem that with such mighty appliances as the State, the Church and the philanthropist have devised and put into operation in every large city, pauperism must be doomed, and its utter extinction be only a question of time.

As a matter of fact, however, pauperism, far from decreasing in large cities, is found, as a rule, to be steadily on the increase, and in spite of all the money and labor and appliances which have been brought to bear upon it, it has hitherto baffled all attempts which have been made to lessen, much less repress it. Now and again the thought has flashed across the mind of some far-seeing statesman or practical clergyman, that there must be something strangely wrong in the fashionable charitable methods of the day—something essentially defective in existing systems of charity—if, instead of eradicating pauperism they only foster and develop it; if, in other words, it only fattens on that which is intended to destroy, to exterminate it.

Now, let us take a particular instance in order to bring this important point distinctly before the mind. In the city of London, between the years 1860 and 1869, the number of paupers annually supported or assisted by official charity alone, increased from 85,000 to 120,000; and the annual official expenditure increased proportionally from four millions to seven millions of dollars. If to this astounding official exhibit we add the continually increasing number of those who during these nine years received assistance from the hundreds of private or endowed charities of that metropolis; if we add the immense sums contributed yearly by private corporations, societies and individuals, the total results would be almost incredible. This, be it remembered, was the deplorable con-



dition of a city in 1869, which could boast of a greater number of charities, a greater variety of charities, a larger expenditure of money, and a larger number of earnest, experienced workers than perhaps any city in the world.

But meanwhile great thoughts had been working in the minds of the few.

Sir Charles Trevelyan, after years spent in an attentive study of the subject, came to the conclusion that the poor-law system of England was all wrong; that official relief as then administered in England (and still administered in the greater part of Europe and America) only fostered pauperism by affixing a premium to indiscriminate poverty; that by making no distinction between the deserving and the undeserving, no attempt to discover and remove the causes of distress, it was actually corrupting the morals and swallowing up the resources of the country.

About the same time two earnest men, one a layman, one a clergyman, arrived by actual experience at a similar result with regard to *volunteer* charity.

A young graduate of Oxford, son of a Bishop of the Church of England, determined by actual residence among the poor, and by familiarizing himself with their ways of life and habits of thought, to solve, if possible, this leading, social problem of the day. Taking up his residence in one of the poorest suburbs of London, he spent his days in house-to-house visitation of the poor; his evenings in teaching in the schools which he himself had started and supported from his own purse; and when at length, after many months of toil, he relinquished his mission work to take his seat in the House of Commons, he did so, only that he might bring the experience which he had gathered as a lay missionary, to bear more directly upon the national mind than was possible outside of the Houses of Parliament. And what was the main conclusion at which Mr. Denison arrived? It was this: That the then existing system of indiscriminate charity, practiced on all hands, was essentially wrong, and that instead of eradicating pauperism, it was only riveting the evil more firmly upon the nation.

Let us now turn to the clergyman. The winter of 1867-8 was one of terrible distress for the East End of London. "Agents of relief societies," writes the clear-sighted, practical minister who was then in charge, "distributed their tickets with unsparing hand. Mysterious persons suddenly made their appearance in the streets, and without either knowledge or inquiry gave relief right and left; and what was the result of this mighty distribution of small doles? One of the most conscientious and laborious of the friends of the district, who grudged neither time nor money, confessed, after a winter's work, that he might as well have left his labor alone, and have cast his money into the gutters of the streets [*i. e.*, so far as any permanent good was concerned]. The wretchedness was as great, the mouths were as clamorous, the pauperism as extensive as if not a penny had been expended in the relief of the population."

The conclusion at which the clergyman himself arrived was even more startling. He declares that out of every shilling ticket which he had given, he had done four pennyworth of good to eight pennyworth of harm; the fourpence representing the bread which had gone into the mouths of a wretched population, the eightpence, the premium which was given to their wasteful, indolent habits.

But, perhaps, the most radical of all the views of this advanced school of thought was the bold assertion that the care of the body and the cure of the soul ought never to go hand in hand; that the clergyman, the missionary, the Bible-reader, ought never to be dispensers of charity; nor ought dispensers of charity, on the other hand, to usurp the province of the spiritual teacher. To quote the quaint words of Dr. Chalmers: "Your ladies," he said to the people of his parish, "go about among the poor with a tract in one hand, and a shilling in the other. How can the eye be single?—it will keep veering from the tract to the shilling." The object of this utter severance of relief and religion was to put a stop to the cant and hypocrisy so rife among the dependent poor. It is at once apparent, from what has been said, what a thorough and radical change in all existing methods for the distribution of relief was pro-



posed by these pioneers in the new movement. Naturally enough, it was not to be expected that the clergy and city missionaries and lady visitors would silently resign so powerful an instrument of making converts as the purse afforded them. Nor could it be expected that the laity would at once consent to forgo the pleasant emotions, consequent on acts of benevolence simply because such a method of relief was shown to be degrading to the nation; still less could it be expected that the advocates of a system, which for ages had considered the relief of the poor as indissolubly connected with the holding of a certain shade of creed, would at once surrender a pet idea, stamped, as it was, with the impress of antiquity.

Nevertheless the change came at last! Some of the leading noblemen, statesmen, clergymen, lawyers and physicians of England, convinced that the then existing systems of charitable relief, far from bettering the condition of the poor, only tended to aggravate the trouble, and were leading to the utter demoralization of the poor, determined to organize a Society with the two-fold object of breaking down the old system (in so far as it was bad) and of putting into operation the advanced ideas of practical, common-sense men, who had spent their lives in seeking a cure for pauperism.

Eleven years ago a Society was founded in London under the title of the "Charity Organization Society." Starting, as it did, with the clearly enunciated understanding that its object was purely philanthropic, aiming only at the moral elevation of the poor, the repression of mendicity by organized action, and the prosecution of impostors, and inviting, as it did, the co-operation of men of all creeds, it numbered at its very start, and still numbers among its champions, men of widely different views. At the head stands the Bishop of London. Among its Vice-Presidents are the Bishop of Winchester, Cardinal Manning, Mr. Gladstone, Mr. Ruskin, the Earl of Shaftesbury and the Duke of Norfolk. Its council comprises men of every social rank, every profession, and of every shade of religious belief. Already its operations extend over the greater part of London; it has its affiliated societies in various parts of the United Kingdom, and it is extending its

influence to the continent of Europe on the one hand, and to the large cities of America on the other. During the eleven years of its existence it has performed a truly marvellous work among the poor; it has, moreover, lived down the opposition of the old-fashioned clergy; it has won the hearty co-operation of the poor-law officials; it has disarmed the suspicions of the prejudiced; it has wrung encomiums from its former adversaries, and the secular press now seconds its efforts in every possible way.

The method which the Society adopts is the solution of the question, "How are we to deal with the wide-spread pauperism around us—the concentrated and systematized pauperism of our large cities?"

In the following pages we shall endeavor to explain the grand principles on which this Society works—principles which, it will be seen, are at once Scriptural, philanthropic, and catholic.

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## II. CHARITY AND THE INDIVIDUAL.

Charles Lamb, in one of the Essays of Elia, "The complaint of the decay of beggars in the metropolis," has given to the world, in his own quaint manner, a clear and explicit account of his views with regard to alms-giving. "The all-sweeping besom of societarian reformation," he writes, "is uplifted with many-handed sway to extirpate the last fluttering tatters of the bugbear Mendicity from the Metropolis . . . . I do not approve of this wholesale going to work, this impertinent crusade . . . . against a species." Then alluding to a deformed beggar, well-known to London of fifty years ago, he asks, "Was a daily spectacle like this to be called a nuisance which called for legal interference to remove or not rather a salutary and touching object to the passers-by in a great city? . . . . What, if in forty and two years going about this man had scraped together enough to give a portion to his child, as the rumor ran—whom had he injured; whom had he imposed upon? the contributors had enjoyed the sight for their pen-

nies! What, if after being exposed all day to the heats, the rains, and the frosts of heaven, . . . he was enabled to retire at night to enjoy himself at a club of his fellow cripples, . . . (as the charge was gravely brought against him by a clergyman), . . . was this or was his truly paternal consideration, which, if a fact, deserved a statue rather than a whipping-post, . . . a reason that he should . . . be committed in hoary age for a sturdy vagabond? . . . Reader, do not be frightened at the hard words, 'imposition,' 'imposture.' *Give and ask no questions.* Cast thy bread upon the waters. . . . Rake not into the bowels of unwelcome truth to save a half-penny. . . . You pay your money to see a comedian feign these things, . . . when they (the beggars) come with their counterfeit looks and pitiful tales *think them players!*"

Such a caricature as this of a grand Christian grace surely need not astonish us if only it were peculiar to the writer in question; a man of whom his latest biographer tells us "his *charity* was so great that he would not pronounce the case even of the traitor Judas to be desperate." Nor need such a view surprise us if it were only an expression of the sentiments of the æsthetic religionists of fifty years ago. No; but unhappily this loose, this demoralizing system of alms-giving—demoralizing to the giver no less than to the recipient—ever has been and still is one of the curses of modern civilization. Indeed, Mr. Greenwood, in his "Seven Curses of London," actually places this in the same category with drunkenness and gambling. Charles Lamb did but formulate the natural axiom of a lazy religion, and by the force of his genius propagate one of the deadliest errors which have ever attacked society.

Look the question face to face for one moment. In every Christian country in which "*give and ask no questions*" has usurped the place of Scriptural and rational alms-giving, what has been the result? We need not instance so flagrant an example as that of Christian Italy, which is perfectly overrun with Pauperism. Take the case of Christian Belgium. In Brussels, one out of every eight of the inhabitants is the recipient of relief; at Bruges, one in three; at Tournai, or half of the entire population. In France and in England

influence to the continent of Europe on the one hand, and to the large cities of America on the other. During the eleven years of its existence it has performed a truly marvellous work among the poor; it has, moreover, lived down the opposition of the old-fashioned clergy; it has won the hearty co-operation of the poor-law officials; it has disarmed the suspicions of the prejudiced; it has wrung encomiums from its former adversaries, and the secular press now seconds its efforts in every possible way.

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adopt easy, unchurchly and irrational methods. Now the basic axiom, the cardinal principle of the "Charity Organization Society" is diametrically opposed to all systems, all institutions, all charities, all forms of relief whatsoever, which avowedly or tacitly adopt the creed of Charles Lamb to "give and ask no questions," or which is worse, that system of injudicious questioning at the door, or on the street, which leads the beggar on to invent additional falsehoods. The fundamental law of its operation is expressed in one word, "INVESTIGATE." Its motto is: "No relief (except in the extreme cases of despair or imminent death) without previous and searching examination." It says virtually to the distributors of official relief, "Refrain from giving a single cent until the individual case of each applicant has been thoroughly examined. The money which will be saved to the community by this means (if official charity is honestly and judiciously administered) will pay all the additional expense involved, and leave a handsome surplus to the city; while at the same time the Poormaster will become a terror to impostors, and the true guardian of the deserving poor." This, the key-note of the whole movement, the Society sounds also in the ears of the clergy, the philanthropist, and all who desire the welfare of their country. To all such this Society says, in effect, "Let the head hold in check the heart—refuse all street charity, all relief to that demoralized multitude who spend their lives in going, with artfully devised tales of woe, from house to house, and from society to society; school yourselves into more rational methods, and let the time come to an end when the accomplished cheat is filled with good things, while the deserving poor are sent empty away." Now, so accustomed have we become, by mawkish sentimentality and long usage, to the existing state of things, that not only do we find it difficult to shake off our old habits of lazy benevolence—this is only natural; but strange to say, in many quarters the cry is raised that the methods of this advanced school are hard-hearted, unsympathetic, and opposed to the genius of the Gospel. Is there any truth in such charges? Is it not, on the contrary, a painful fact that in too many

instances the fashionable Christianity of the day is a poor, emasculated thing? A mere sentiment, not a divine creed? A childish clinging to a certain set of favorite texts, not a broad appreciation of a many-sided faith? The creature of our own brains, not the Apostolic ideal? But let us bring one or two of the leading axioms of this Society to the test of Scripture. In one of the publications of this Society, the Poormasters of England are advised, as a rule, to give no relief to able-bodied men, except in return for work done; and this plan, which has been widely adopted, has been found to work marvels. On the one hand it has forced many a lazy, shiftless man back to his own field of labor, when he found that he could no longer be maintained in idleness at the public expense; while, on the other hand, the work performed by those willing to labor, has proved a vast saving to the public treasury, being employed, as it has been, on a variety of public works. This work-test is one of the most perfect touchstones for discriminating between the deserving and the underserving that has ever been devised. When the managers of a Boston charity attached thereto a wood-yard, and announced that relief would be given to no able-bodied man, unless willing to do a certain amount of work, the daily number of applicants fell off at once from one hundred and sixty to forty-nine. In every city, in which the test has been applied, it has been eminently successful.

Is it, we ask, a very hard-hearted thing for the public to require an equivalent of labor, from those who are able to give it, in return for the relief which they receive? Is it unchristian? Is it not in the sweat of his brow that man is to eat his bread? Is not the Commandment, "Six days *shalt* thou labor?" And does not the apostle lay it down as a law, that "if any will not work, neither shall he eat?" And what gives these words peculiar force in this connection, is the fact, that when St. Paul penned this command he was actually speaking of charitable relief, and forbids the churches to assist the willfully idle from the contributions of the faithful.

But let us advance a step; let us leave behind us the floating pauperism of a great city, and look for a moment at the

*resident* poor. What, it may be asked, does this Society propose to do in their behalf? Suppose, for example, that upon investigation the applicant is found to be a hard-working man, but reduced to the very verge of poverty by no fault of his own. Now, here we are confronted by what may be called a test case. It is *par excellence* a deserving case. It is a fair sample of that large class which, under ever-varying circumstances, form the chief care of a true, charitable organization. Here is the modern type of the man whom the Samaritan succoured; a case of "helplessness," but arising from no personal fault. What, it may be asked, would be the action of the Society in this and similar cases?

It must be borne in mind, that by far the larger percentage of all the confirmed paupers in the country have hung for a time on this very border-line of involuntary poverty, and only by the sheer neglect, or still oftener through the misdirected charity of benevolent people, have they been dragged down to the lowest depths of confirmed pauperism. If, therefore, pauperism as an institution, a profession, is ever to be broken up, it can only be done by restoring the involuntary poor to a position of self-support, self-respect and honorable ambition. If left to themselves and no kind hand is held out to assist, they will inevitably sink lower and lower, till perchance they end their course in suicide or felony. If, on the other hand, our charity is not tempered by judgment, they will as inevitably learn to be *dependent*, till at last, though by degrees, every vestige of manliness and ambition will have been destroyed, and they will come back as skilled beggars, to torment and curse the very people whose so-called charity has made them what they are. To avoid these two extremes, both of which are fatal, is the grand object of the Charity Organization Society. It views man as God has made him, with capabilities of manliness and self-respect and holy ambition. It views him as a moral being with capabilities for good that may be excited and elevated, or marred and destroyed. Its axiom, accordingly, is, "HELP THE POOR TO HELP THEMSELVES." Do not attempt simply to heal over the wound, but cure it internally. But how is this to be done? By small doles of money,

or by provisions supplied indiscriminately week by week? Not for an instant! It is true that in some few exceptional cases where temporary relief will ensure a permanent result, this course has been adopted. But we are dealing with principles, not with rare exceptions. We can give but one instance of the Society's plan and in so doing shall quote from an official document:

"Industrious persons are aided, whenever possible, to obtain suitable employment, and many are assisted during temporary difficulties by means of *loans* without interest, to be repaid by easy installments. Owing to the arrangements made, and to the care observed by the committees in selecting suitable cases for this form of relief, the loans are, with very few exceptions, faithfully repaid.

"During the year 1875-6, nine hundred and fifty-three persons or families received loans from the Society, varying in amount from a few shillings to upwards of £25. It is difficult to over-estimate the beneficial effects of this form of relief to those who require assistance only for a short time."

The Earl of Shaftesbury, at a late meeting of the Society, concluded an able statement of its claims to support in the following words:

"I believe there is no form of help you can give the poor, that at all equals the help from loan funds, in the grants of small loans, without interest. I, for a certainty, believe that in this system of loans, you will go farther to improve the condition of the working class than by any other form of help, because it teaches them the value of character, the necessity of industry and thrift; it does not pauperize them, and it leads them to maintain their independence. Give them money, and you take their independence from them—you take from them the incentive to industry; but help them with a loan, which they will have to replace by industry, and you teach them lessons they will not soon forget."

This is one instance of what the Society means by "helping the poor to help themselves."

It must not be imagined, however, that this Society holds out its hand only to those who are in *distress*. This is only a



comparatively small part of its noble work. The central thought of the whole scheme is to bring the number of those who may hereafter require charity, within the narrowest possible limits. To do this, the Society strives, in every possible way, to foster the spirit of independence and self-respect in those who are not in any present need. A small monthly payment, for example, while in health, entitles the subscriber to the services of an able physician, in case of sickness. By means of these "Provident Dispensaries," as they are called, the poor, in case of illness, are entitled to medical aid; it is no charity which they receive, it is their right by virtue of payment, and this fact alone is a gleam of sunshine in the cottage of a sick man, however poor he may be.

Truly, this Society is doing much to redeem that grand old word "Charity" from the systematic and persistent abuse which has been heaped upon it. Charity! Love! The love of our neighbor! Where has been the evidence of this much-vaunted virtue in past years? Is it love to one's neighbor to take no thought for him, so long as by hard struggling he can keep clear of the Poormaster, or makes no demands on our parish funds, or does not cross the threshold of our homes? Is it charity toward our neighbor to give on the strength of every well-thumbed letter or doleful tale, when by so doing we are only rendering easier the downward path of a fellow-creature? Is it obeying the apostolic injunction to "do good and sin not," when by our indiscriminate alms-giving we are destroying the will to labor, the manliness, the heroism of the poor? Is it charity, is it love, is it the God-like virtue of which St. Paul speaks, to let a sickly sentimentality cloud our reason, or the impatience of a beggar's presence extract an alms?

Let us not forget that every duty enjoined by God has its corresponding blessing; the neglect of any duty its corresponding curse. While real charity has a beatitude attached to it, there is no such blessing promised to the man who gives only for the selfish pleasure it affords, the good name it purchases, or the annoyance it prevents. To gain the full benediction which Heaven has affixed to works of true

charity, true love, we must be personal workers, personal givers, personal distributors; avoiding false systems, though hoary with age, lest our "good be evil spoken of."

And when the time shall come when the care of the poor becomes a subject which every citizen (not only every Christian) feels it his duty to attend to—when the business habits of our merchants and bankers, the trained intelligence of our lawyers, the habits of command and administration of our military and civil officers, and the high qualities of our noblest citizens are all joined in the interests of the poor, in the grand aim of bettering and elevating their fellows—then, and not till then, can we hope to see the final repression of pauperism and the last trace of mendicity in our streets.

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### III. CHARITY AND THE HOME.

If there is one word in the English language for the unimpaired transmission of which we owe an especial debt of gratitude to our English or Anglo-Saxon ancestors, it is the sacred, the holy word Home.

The simple possession of this grand old word is something to be proud of, since it is not every nation that can boast of so precious an heirloom. The French, for example, with all the chivalry and romance and poetry which characterize their language, have no single word that can, for a moment, compare with this heart-stirring word Home, in the fullness and sweetness which its simple utterance suggests to an English-speaking race. But still more precious than the mere possession of the word, is the possession of the brilliant cluster of virtues of which the word is but the short expression, the symbol, the brief epitome—virtues which lie at the very root of all personal greatness and all national strength.

As far back as we can trace the annals of the Teutonic nations, even in the dim twilight of the present era, their passionate love of home, their tenacity of the sanctities of home and their practice of the tender graces of home, are facts which stand out in bold relief on the page of history.

It was this supreme reverence for the sanctities of domestic life which gave to the Teutonic nations of olden time the power of breathing a new life into the dead bones of Roman civilization.

We have not time to do more than mention the fact, but a remarkable one it is, that throughout the strange and eventful vicissitudes of their history, the love of home, with all the ennobling graces which add lustre to it, has ever been the brightest gem in the coronet of Teutonic humanity.

But it is with England especially that we are now concerned. From the time when the Saxon planted his foot on British soil, and the Angle stamped his name on the country, even down to the present day, the English have been a "home-loving" nation, and, in spite of all the social blots upon their character, they have ever been pre-eminently noted for those grand virtues which thrive and flourish only where the home is pure and the family tie is held sacred. We might point to the language of England, to the literature of England, to the institutions of England, and even to the laws of England, if proof were necessary to establish so patent a fact.

We need not, however, press this thought any further. The existence of this Teutonic virtue, ennobled, indeed, by the sublime truths of Christianity, is acknowledged, on all hands, to be the very basis, the very ground-work of all that is grand and enduring in England and America to-day.

Now, if, as individuals, we cast our thoughts back to the home of our own childhood, bathed, as it is in the case of most of us, in the golden mists of intervening years, how vividly do its scenes of mingled joy and sorrow rise before the mind; its joys starting forth into happy prominence; its sorrows, robbed of their poignancy, almost fading out of mind? Can we not, one and all, recall a mother's tender, anxious love, or a father's strong, manly affection? Can we not remember acts of heroic, self-sacrificing devotion endured for our sakes? Can we not picture the sweet sympathies, the gentle courtesies, the almost poetic self-oblivion, which marked the more immediate circle of the home? Can we not live over again in memory the happy surprises, the innocent pastimes, the childish triumphs of our early days? Can we not call to mind the healthy,

moral tone, the stainless purity which, like a halo, surrounded every word and act of that sacred spot? Can we not still hear the loving voices which instilled into our early thought, lessons of honor, and honesty and sobriety? Can we not, even to-day, trace in the texture of the mind, the grand social and moral influences which formed the very atmosphere of our early life? And to complete this mental picture, can we not remember the forms which have now passed away, and the voices which now are silent, but which once made up that larger circle of our kinships and our friendships in days long gone by?

Yes, we who have been blessed with such experiences, know the mighty power of the home, whether for good or for evil; we know that it is one of the mightiest forces, social, moral, religious, for weal or for woe, which exist in this world of ours. It is here that the great question of pauperism meets us once again. It is a fact, a terrible fact, that among the poor, in our large cities especially, the idea of "home" is all but unknown. We may close our eyes to the fact, but it is a fact nevertheless, that even the little of home-life which exists among the poor is but too often fraught with evil rather than with good. One of the noblest women in England at the present day, whose whole life has been spent among the poor in London, in a recent communication to the daily papers startled the slumbering sensibilities of England, when she stated that hundreds of children in that great centre of refinement and respectability were growing up ignorant of the meaning of *a mother's kiss*! It was not to the orphan or to the foundling that she referred—no, but to the "Arab" class, as they have euphemistically been called—the children who are sent forth to beg or to steal, to live or to die, as the case may be; at first carried in the arms of professional girl-beggars till they can walk, and then cast off to shift for themselves. It may be that in this city of ours the poor have not yet sunk to this depth of degradation; and oh, what a depth it is! A child who has never known a mother's kiss! A mother so utterly lost to all maternal affection, as to cast off her own offspring! We say that this city may not as yet

have sunk to so awful a depth as this in the social scale, but nevertheless the effect of pauperism, wherever it exists, is to disintegrate the family, to destroy the home, to sever the social tie, to demoralize the parents, and to send the children forth ignorant of the full meaning of the sacred name of home, ignorant of its sweet memories.

Unhappily, in the excitement of our keen struggle for life, we are apt to forget that in every large city, while the rich are becoming richer, the poor are, with equal pace, becoming poorer. There is a terrible chasm already existing between the rich and the poor; a chasm which is becoming wider and wider as the years roll by, and for the existence of which the well-to-do classes of the country are chiefly responsible. How few, for example, of our citizens have so much as seen the sickening and ghastly caricature of a "*home*" which many a tenement in this city presents; and only when some heart-rending scene of exposure and want is brought to light by the "*police*" and thrown into a sensational paragraph in the daily papers, is the public mind awakened, and that only momentarily, to the fact that such scenes really exist in this city of ours.

But if we would know to their full extent the ills which our apathy and our seclusiveness have allowed to spring into being, we must not only read at our firesides or listen in our pews to the facts which others relate, we must see with our own eyes and come into actual contact with the dwellings of the extremely poor. And what would be the result? We should find at times large families huddled together in tenements and shanties which barely afford protection from wind and storm; dwellings where the laws of health are defied, where the most ordinary sanitary arrangements are unknown, and where "boards of health" fail to penetrate. We should find beds innocent of clothing; human forms, even those of children, shivering in rags; hunger written upon care-worn faces; and despair everywhere triumphant. What can be expected in such a "*home*" as this but that which but too often actually exists—an immorality as deep as its poverty; a moral atmosphere as pestilential as the physical? Or if we do not descend to this lowest stratum of pauperism, still the



sights which meet us on many sides are scarcely less revolting. Even where the father or mother of the household, or both united, earn sufficient, day by day or week by week, to maintain a real home, though in humble form, yet how often from habits of intemperance or want of thrift, or from ignorance of the first principles of domestic tact or science, are all the essentials of a home unknown; the holy ties of human affection warped or rudely broken asunder; and tears and blasphemy and passion found to be usurping the place of all that is lovely in God's ideal of home. Now, what the Charity Organization Society is putting forth its utmost powers to effect, is the instilling into the minds of the poor, sounder and more ennobling views of what the word "home," in the highest sense of that term, really implies, *and to help them to reach this ideal.*

But how is so great a result to be attained?

The answer which the Society gives to this question is full of sound, practical wisdom. It says in effect: "Bridge the chasm between the rich and the poor. Instead of allowing it to widen year by year, close it gradually up." But how? By giving a handsome subscription from a full purse to this or that charity? By small doles of money or clothing to some favored individual? By doing our charity by proxy? No! "The proposal," says this Society, "is to bring back the rich into such close relations with the poor as cannot fail to have a civilizing and healing influence; a sympathetic pressure of the hand; kind words of encouragement and advice; the very knowledge that an influential, kind friend is watching the case to do any service in his power; this would, ere long, knit all classes together in the bonds of mutual help and good-will; everything else would follow."

But how, again, is this brilliant dream to be realized *practically*? How is it to be practically carried out? It was Dr. Chalmers, of Glasgow, who, in his heroic efforts to deal with the poor of his own parish in that city, hit upon the plan which has since been adopted wherever the task of bringing city pauperism under control has been attempted. That plan was to subdivide the parish into manageable sections under

responsible visitors. The idea, thus struck out, has been adopted with endless modifications by both religious and philanthropic organizations. In New York, in Boston, in Edinburgh, in Elberfeld, wherever the poor are massed, it has been tried and approved. The Hebrew community in London, some years ago issued a report which showed that Dr. Chalmers' idea had solved for them one of the most difficult problems with which they had had to grapple.

The Charity Organization Society, adopting this germ-thought, insists as a *sine quâ non* upon the necessity of a thorough and organized system of house-to-house visitation; the thorough investigation of the home-life, the relationships, the surroundings, one and all, of the home; and this it has applied not only to single parishes, not only to isolated communities, but to large cities—to a city like London, containing as many inhabitants as are to be found in the eight largest cities of the United States.

To carry out this gigantic work the whole of London has been divided into Districts, each having its governing Committee, composed, like the Central Council, of men of all creeds, and all shades of religious belief. This District is again subdivided into Sections, and each Section is placed under the supervision of a corps of volunteer visitors, no visitor, as a rule, being allowed to take charge of more than twelve families.

Our space will not permit a full account of the vast variety of agencies and noble schemes which these Committees have put in operation, with the full approval of the Council, for the purpose of bettering the home-life of the poor. There is the establishment of Penny banks; the system of Loans with security, but without interest; the Provident Dispensaries; the Schools for teaching the elements of cooking and various details of domestic life; there is the establishment of Crèches for the reception and care of infants while the mothers are absent at work; there are the Soup-kitchens and Dinner-kitchens—not the demoralizing charities which usually pass under this name, but places where the industrious poor, who have not time to market and prepare a meal, can pur-



chase what they require of wholesome and well-cooked food to be taken to the home on their way from work. These are a fair sample of the agencies which the Society is putting into operation for the elevation of the poor.

These are not charities in the ordinary sense of the word, but in the higher sense of the term; they are *self-supporting* institutions where the poor pay, however small a sum, but still pay for what they receive, and instead of being pauperized, are taught practical lessons of thrift and independence. All this (and much more might be added) we must pass by with mere mention.

In one direction, however, a work of so remarkable a character has been accomplished by Miss Octavia Hill, in one of the London districts, that we cannot pass it by unnoticed. It shows what one woman, single-handed, may do, if only her heart is in the work. This noble woman, feeling that all permanent improvement in the home must begin, must start with the *dwellings* of the poor; that their dwellings must be rendered healthy and clean and home-like, if any advance is ever to be made, purchased various houses in the district in which she labored, remodelled them, furnished them with all the appliances which sanitary science had devised, refused to let underground rooms and cellars as dwellings, rented the rooms at prices which the poor could afford, and gave her personal attention to the collecting of rents. Nor was this all. She visited the poor families—her tenants—as a friend, gained their confidence, their love, and by timely suggestions, by delicately-given advice, she gradually fashioned each tenement into a “home,” elevating each circle socially and morally, till her very name has become a charmed sound to the poor of the district. In 1872 the total number of rooms under her management was four hundred and thirty-two. But the most significant fact still remains to be mentioned. It must not be imagined that this social and moral reformation of a community large enough to occupy over four hundred rooms, was effected by any of the stereotyped methods of charity, by gifts of money and gifts of clothing! From the official report of 1872 it appears that these tenements, after deducting all



the expenses for repairs, taxes, etc., were paying an average of six and one-half per cent. on the entire capital invested. It is the rarest possible thing, we are told, for any tenement to be empty; the rents are promptly paid; and the visits of the collector, instead of being anticipated with fear, are hailed with pleasure as the welcome visits of a noble woman and a kind friend.

This is no fancy picture; it is the substance of an official report.

If one woman, and unaided at that, can perform, within a few short years, a work so truly grand, in a city in which pauperism wears its most degraded aspect; in a district in which reformation seemed a hopeless task; in families where the conception of home had been all but unknown; and in a country where demoralizing systems of so-called charity have grown hoary with age; a country of unbroken traditions and powerful prejudices, what might not be accomplished here, in a country free from such trammels of tradition, proud of its prosperity and glorying in its strength, if, with one heart and one mind, *all*, without distinction of creed, politics, or nationality, were to unite in this crusade against mendicity?

It is not too much to say that the future life of the nation depends (under God) on this, whether we boldly face and resolutely fight, by rational methods, the ever-growing pauperism of the country, or sit down in indolence till those whom we have allowed to grow up homeless, turn upon us as a curse for our neglect of a great Christian duty.

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#### IV. CHARITY AND SOCIETY.

In the romance of *Frankenstein*, though written by its author simply as a pastime, and in imitation of the mysticism of modern German fiction; colored though it is with the weirdness, the unearthliness, the unreality of that school of writers, we have, nevertheless, the embodiment of a great moral law which underlies the whole of human society.

The author depicts a young student deeply versed in the mystical interpretation of Grecian mythology; thoroughly imbued with the fanciful, the shadowy conceits of the modern metaphysical theories of Germany; perfectly familiar with the facts and laws of anatomy and physiology, and, to crown all, hopelessly entangled in the meshes and fascinations of mediæval astrology, alchemy and necromancy. An ardent, irresistible longing seizes the young philosopher to wring from Nature her most profound secret; to discover the mystery of being; what Life really is; and, Prometheus-like, to start the divine spark in a creature of his own fashioning, his own making. Day by day he continues his unnatural work in the solitude of his hideously furnished studio, till at length an ill-shaped monster of huge proportions stands before him, the result of his incessant labor. But one thing was now wanting to complete his supposed triumph—the presence of that mysterious principle which men call life. To effect this, to make his lifeless eoten a living being, instinct with animation, with thought, he tries, in feverish anxiety, the forces necromantic and demoniacal, which he imagines to stand at his command. A kind of spectral, convulsive life is the result. The philosopher had now gained the highest ambition of his heart. He had created a being, an existence, an intelligence, and what further could man or philosopher desire? But in the very hour of his triumph, a terrible retribution awaits him. The unnatural state of existence into which the monster had been involuntarily called is insupportable. He craves in vain for human *sympathy*; he learns, he becomes conscious of his own *deformity*, and unable to escape the burden of such a life, wreaks a series of acts of terrible revenge on the head of the guilty youth. He had contravened the laws of nature, and the monster which he, himself, had created, lived to be the curse of his life.

Now, we say that underlying this work of fiction there is a most momentous *moral* truth.

In ancient Rome, as in all large cities, whether of the ancient or modern world, the chasm which existed between the rich and the poor was terribly wide. In early times, during periods

of scarcity at Rome, in order to anticipate any revolutionary rising of the poorer classes, it was customary to pass temporary measures for a State distribution of corn, which the citizens might purchase at prices far below the market value. Now and again, the politicians of the time, in order to court a popularity to which only their wealth entitled them, followed this fatal State precedent, and by doles to the poor, obtained positions which they were far from competent to hold. Now, let us mark well what followed when once the flood-gates of indiscriminate charity had been thrown open. First, a law was passed that any citizen of Rome (not only the poor) should at any time have the right to purchase corn from the State at a greatly reduced price; then followed the passing of a second law, that a certain quantity of corn should be distributed monthly to any citizen, without question, and without any payment whatever; till on the eve of the establishment of the Empire, no fewer than 320,000 citizens were in the monthly receipt of this dole. It is true that during the golden reign of Augustus, the number of State pensioners was fixed by law at 200,000; but the startling fact remains, that less than 150 years was sufficient to pauperize and render dependent a fearfully large proportion of one of the most manly races which have ever lived. Nor is this all. Not a single historian of note who has written on the causes of the decline and fall of the Roman Empire but has placed these "*leges frumentariæ*," these Corn-laws of Rome, as the most fatal factor in that great catastrophe.

They had created the monster "pauperism" in violation of all moral and social law, and in their extremity it turned against them with a terrible retribution.

And this is what we, as a nation, as a city, are doing to-day. We have already endeavored to show the fatal effects of indiscriminate charity upon the *individual*; how it unmans him, by destroying all self-respect and independence and ambition; how it encourages idleness and unthriftiness and improvidence. We have already endeavored to show its disastrous effects upon the *home*; how it disintegrates the family and loosens the bonds of relationship, so that the

duties of parents to children, and children to parents, are held in light esteem ; how it weakens the responsibilities of more distant kinship, so that the well-to-do, in numberless instances, throw the burden of the support of indigent relations on State, city or private charity. We have shown how little the home-idea is known among the poor ; how few of the sunny memories of home, follow the children of the poor into after-life ; how, in fine, we are allowing the most hallowing of all social influences to run riot.

Now, even from a personal, yes, we do not shrink to say it, from a selfish point of view, to say nothing of a national or religious point of view, the *social* aspects of this question are, if possible, of more vital importance still. Socially considered, the treatment of pauperism is a matter which bears directly upon our own homes, and our own safety in life and property. Let us take one or two examples. In 1863, society in New York was shaken to its very centre by the July riots. We, ourselves, saw that revolting spectacle of 5,000 men, women and children sweeping down the leading avenue of the city in the darkness of night, the lurid flames of a hundred torches disclosing a scene of wild license scarcely surpassed by any single incident of the French revolution ; women, and mothers at that, with their bare breasts exposed to the winds of heaven, brandishing deadly weapons and uttering foul and loathsome language ; men, breathing out persecution to the innocent and to children, while the very air as they passed was polluted by their drunken breath.

Turn now to another scene. "When all at once in the late summer months," writes a Bishop of the Church, referring to the riots of 1877, "that yawning chasm of Communism opened at our feet, which appeared to threaten nearly everything in ordinary life, how little there seemed to be to turn to ! There stood on either side contending forces in apparently irreconcilable opposition ;" and he goes on to say that these chasms are more entirely unrelieved and ghastly in this country than in almost any other, and supports this view by pointing to "the ancient memories, ancestral offices and ministries, that

in their long continuance have almost become binding laws in European countries."

In both instances which we have adduced, whatever differences may have characterized the actors in one or other of the riots, whatever may have contributed to the cause of the riots respectively, it is, nevertheless, a fact that the *root* of the trouble lay in our present system of leaving pauperism to take care of itself; of widening instead of narrowing the chasm between the rich and the poor.

Nor is there a single European country to-day, in spite of the advantages mentioned by the Bishop, which has not created for itself the Frankenstein of pauperism; which is not suffering, like this country, from the retribution for which it has itself alone to thank.

In England, for example, where pauperism shows itself in some of its most vindictive forms; where, by long-continued demoralizing usages pauperism has assumed gigantic proportions, the true, the natural outcome of the system of indiscriminate charity is painfully marked. It has infected *the whole of society!* In every part of the country the cry is raised, that the calls upon the rich and industrial classes are becoming alarmingly oppressive; while in spite of all the agencies for their repression, pauperism and vagrancy and crime (the three natural stages of the evil) are alarmingly on the increase. With regard to Vagrancy, the chief constable of Westmoreland assures us that "ninety-nine out of every hundred professional mendicants are likewise professional thieves, and practice either trade as occasion serves." He, moreover, gives it as his opinion, that if the present system of allowing professional tramps to wander about the country were done away with, a great deal of crime would be prevented.

What plan, then, it may be asked, does the Charity Organization Society propose, in order to remedy this evil? For an answer to this question, we must refer to a paper published by the Society, for the direction of its members. "The Committee," it says, "to whom the application is made by the wayfarer, shall endeavor to deal effectively with the case of any homeless persons, who are willing to give full information



regarding themselves, and to enter . . . any charitable refuge while proper inquiry is being made respecting their antecedents."

But, if the vagrant refuses to furnish the required information, then what? Rest assured that refusal in the majority of cases is the sure sign of a professional *tramp*, for whose reformation the law does, or might be made to, afford ample provision. Once let it be known that no vagrant can by any possibility live in idleness on the so-called charity of any given city, and there would soon be a scarcity of professional vagrants.

But in England the curse does not end even here.

Impostors, finding that the hearts and sympathies of the benevolent can be reached directly, *i. e.*, without the intervention of a responsible organization or agency, if only they are approached in conventional and apparently legitimate methods, have for years past been living in luxury on the contributions which their impudent impostures have realized. We do not refer to the fictitiously blind, the fictitiously maimed, the fictitiously destitute, who, on various pleas, appeal to the sympathies of the passer-by in every large city—though this form of imposition should by right be instantly swept away; nor do we refer to the professional, and often well-to-do beggars who monopolize the corners of the leading thoroughfares of every large city—though this, too, is a disgrace to our civilization; but we refer to the accomplished impostor who, under cover of anxiety for the welfare of others, levies a tax on the benevolent. Now, it is a *clergyman*, a Sexagenarian Curate, who asks, in unexceptional language and with every mark of good taste, for money. Now, it is a philanthropic Secretary who is devoting his whole time to the interests of the "Firemen's Relief, Pension and Reward Association." Now, it is the urgent appeal of the "Christian Men's Union and Free Dormitory Association;" and now, the "Great Arthur Street Mission," which sends its printed call for help broadcast throughout the country. Do not think that these are imaginary cases. They are taken from a late report of the Organization Society of London, and are among a total of eight cases which were prosecuted or exposed in court, by the Society, during the year

1876. An account, in full, of the cases of all the individual impostors and fraudulent societies and associations which have been exposed or prosecuted during the past eight years, would supply food for very instructive thought and would form a very unflattering commentary upon the *positive immorality* of the system of indiscriminate charity. Nor let it be imagined that we can escape the glaring evils which have taken such deep root in England, and in London especially, if we persist in our present reckless system of benevolence. Already this country is infested with tramps and vagrants. In the cities, they walk our streets; they come to the doors of our houses; they linger at evening around our churches. In the country, they beg or steal from our farmers; openly threaten if refused assistance, and in not a few instances carry their daring threats into execution. Nor need this surprise us. It was only the other day that we were informed by the Poormaster of this city, that twenty-seven out of every thirty tramps who apply for official relief, are men who have deserted their families; have left wife and children in destitution to seek a selfish subsistence in idleness and dependence. Already, too, the begging letter, the circular of the impostor and the forged introduction have found their way into our letter-boxes, our offices and homes. The clergy, as we know from personal experience, are perfect martyrs to this abuse; indeed it will take but another half century, if so much, of our present irrational system of almsgiving to reduce society here to the unenviable condition of the most pauper-infested, pauper-oppressed of countries.

*We have ourselves created the monster, have ourselves infused life into it, and we shall have ourselves alone to blame if the poor, craving for human sympathy, yet feeling their moral deformity, should some fine day wreak their vengeance upon society at large.*

We say, unhesitatingly, that the only cure for the existing state of things, especially in our cities, is the intelligent co-operation of all classes in the community, independently of creed or nationality, and the co-operation of all charitable institutions in the city with one another, and with the distributors of official relief. It has been well asked, "To what

purpose is it that the visitor of any church or benevolent society should spend, perhaps, half a day in investigating any given case that charity may not be misapplied, if the applicant can depend on half a dozen other sources of supply and no questions asked?" Yes, and we may further ask, how can we work effectively if there is no systematic intercommunication between all classes and all institutions to prevent the overlapping of charity? Unless the whole community will work together on some well matured, well defined plan, we shall soon have the confusion which now exists worse confounded, society obstructing society, and leading to infinite waste, infinite harm.

Should once the principles of the Charity Organization Society be adopted here; should all the charitable institutions of the city become affiliated, and the distributors of official relief work in conjunction with the proposed organization, there will then be two, and only two, forces in the field, and moving in parallel lines against pauperism; one supported by a compulsory tax, and acting according to rules prescribed by law or official authority; the other instinct with the vigor and elasticity of voluntary action. There will be no supplementing of poor-law relief by charity or of charity by poor-law relief, but each agency will be exclusively responsible for its own portion of the field of action. At the same time, there will be unlimited exchange of information, and the free transmission of cases from one to the other, as they appear to be better suited to official or private charity. And as the result, there will be a large saving to the city, a large saving to the charitable, and (which is of even greater importance) there will ensue the bettering of the condition of all classes, the moral elevation of the poor, and the promotion of love and good-will between those who now eye each other with jealousy or fear.

Let it be distinctly understood, however, that the scheme which we are now advocating is simply the *organization* of existing local charities; it does not aim at destroying their individuality or abridging in any way their present opera-



tions; each will retain its autonomy intact, while its usefulness will be enhanced by co-operation with other institutions.

The first thing we must do, if so desirable an end as organization is ever to be attained, is to bring the matter to the notice of the clergy and ministers of every form and shade of belief. We must strive to gain the co-operation of the Poor-law officials. We must endeavor to interest the officers of the various charitable institutions of the city. We must use every means to excite the sympathy of our physicians, lawyers, bankers, merchants and other influential citizens, and try to arouse our citizens at large to a sense of the high importance of the work.

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## V. CHARITY AND THE CHURCH.

From every age of the Church, whether from the far-off or the near past, there comes to us a clear and unmistakable expression of the Church's intense love and affection for the great Apostle of the Gentiles. We do not mean simply that the Church has ever viewed St. Paul with the feeling of reverence due to an Apostle in consideration of his high and holy office. We mean far more than this. In the writings of the Fathers, no less than in those of modern times, there breathes forth toward the Apostle a strong, warm affection, such as lingers around the memory of one whom we have actually known, and have loved with an earthly love. They speak of him as of a saintly friend who has been called away to the sweet rest of Paradise. "We know St. Paul," exclaims a great teacher, "only by his writings, and yet it actually seems as if we had known him personally; so much of life, so much of warmth throbs in every word, that we almost feel as if we had but to stretch forth the hand to feel the beating of that heart which has now ceased to beat for nearly eighteen centuries."

And who is there, among those who have lived in daily communion with the Apostle, that has not felt in his inmost

soul, as did the holy St. Bernard, the mighty influence of St. Paul's warm heart drawing him to himself?

There is, however, one phase of the Apostle's character which we are apt to overlook. We are accustomed to think of him simply as a great saint; to look up to him as one who towered far above the large body of the faithful in his intense spirituality, and to pass by that practical common sense which was an especial mark of his character. We are apt to become so wholly engrossed in his deep and peerless devotion to the Church as to be in danger of losing sight of the worldly wisdom which underlies the sterling counsel which he gives to both clergy and laity.

And this is especially true with regard to the advice which St. Paul has left for the guidance of Christians, in the matter of *alms-giving*. There seems to exist in the minds of very many of the faithful at the present day, the idea that the Apostle countenances, if he does not expressly advocate, the indiscriminate charity which is practiced on all sides by Christians of our own day; that he tacitly allows, if he does not openly sanction, our charitable work in assisting all who appeal to our sympathy, whether deserving or not.

But is this the actual fact? In his Epistle to the Romans he lays it down as a general principle of action, that we ought not to let our "good be evil spoken of." He warns those Christians at Rome not to allow anything, however good in itself, however good in the intention of the doer, to give rise to scandal, whether in the Church or in the world. This is the practical key-note of his entire teaching upon the subject. It is the antiphon to that other motto of his, "Abstain from all appearance of evil." Then, writing to the Church at Thessalonica, he enters more into detail; he takes up the special subject of alms-giving, about which it seems likely that some question had been submitted to him, and he lays it down as a rule which he had given them while in their midst, and which he now repeats, that "if any would not work, neither should he eat." In other words, they were not to support the idle from the weekly offerings of the faithful. And, finally, in his directions to Timothy, the Bishop of Ephesus,

instructing him in the management of his diocese, he makes the unqualified statement that "if any provide not for his own, and especially for those of his own house, he hath denied the faith" (a remarkable statement this), "and is worse than an infidel."

We adduce these plain, explicit and practical rules, laid down by St. Paul himself, with a definite purpose. The question has several times been raised, especially since the necessity of the organization of city charities has been brought to public notice—yes, and asked in all honesty and sincerity—"Does not the proposed scheme rob the Church of her especial glory? Is she not expressly enjoined to do good, 'especially to the household of faith?' Will not this proposed 'Charity Organization Society' interfere with this practical duty enjoined by the Apostle?" We answer, emphatically, no! All that the proposed Society asks, is to be permitted to investigate the merits of every case which comes before the Church, to be allowed to suggest what kind and what amount of relief it is wise to afford, so that the applicant may not be dragged down instead of being assisted to rise. *The Society has nothing to do with the administration of relief*, it simply offers its services for investigation, for the establishment of provident schemes and for the reform of abuses.

And what is this but the practical wisdom of St. Paul adapted to our modern civilization? Who, at Thessalonica was to be the judge as to whether a man would or would not work? Who, at Ephesus was to be the judge whether a man would or would not provide for his own? The very fact that the Apostle, in his practical way, draws a line between those who "would" and those who "would not," shows distinctly that he contemplated *some* method of investigation, even in the case of the Christian poor, although he left the working out of these rules to the practical common sense of the Church. Indeed, it is the Apostle's own practical views that the Society proposes to carry into operation.

There is another point, moreover, about which we feel compelled to join issue with the majority of well-meaning Christians. At the present day it seems to be thought that

the especial glory of Christianity—of the Church—is the care of *its own poor*. Now, we do not say that this is not an especial duty, for it is emphatically so ; but we deny that this is, in any sense, the special *glory* of the Christian Church, or, indeed, its exclusive duty. We say, without hesitation, that any body of Christians, who strictly confine their alms-giving to their own poor, lose sight of one of the cardinal virtues of Christianity.

Among the nations of the ancient world, it would have been considered madness for a man to think of doing good to any but those of his own nation ; while, within the nation itself, little, if any, thought was bestowed upon those outside of a man's own family or caste. Sympathy for humanity ! Enthusiasm for humanity ! Pity for humanity ! This was all but unknown. Did Rome, or did Athens, in their proudest days, take any heed of the destitution and suffering which brooded in their midst ? Yes, indeed, they did, but only as an eye-sore to be concealed, or even as a crime to be punished by law. It is true that among the Jews, the merciful provisions of the Mosaic law fostered national sympathy, but outside of the narrow pale of the nation, where are we to look for their recognition of charity—charity for humanity ? What, we ask, gave point to that exquisite parable in the Holy Gospel—the man that fell among thieves on his way to Jericho ? The priest, with his pride of caste, passed by on the other side ; the Levite, with his pride of nation, passed by ; but the Samaritan, whose nation the Jews despised, whose religion they held as heresy—the Samaritan examined the wound, dressed it, and left his alms to be dispensed by the master of the inn. What, we ask, is the salient point, the moral of this parable, but the fact that the Samaritan stepped outside of the narrow lines of sectarian prejudice and national pride to perform an act of mercy ? With the advent of Christ a new era in the world's history was inaugurated, and an altar to universal pity reared in every Christian heart. We do not, and can not, think that the caring for those of “the household of faith” is the especial glory of the Church, though it is an imperative duty ; no ! but the “doing good

unto all men," the opening of the heart, so far as alms-giving is concerned, to the worthy poor, the helpless, the sick, the dying of every nation, every creed, every shade of religious belief. This is the reflection in the human heart of His mercy, "who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

This virtue of charity, of doing good, holding, as it does, the very highest rank among Christian graces, we must not, however, narrow down to the mere relief of *bodily* wants. When John the Baptist sent his disciples to Jesus, with the inquiry, "Art thou He that should come, or look we for another?" what was the divine reply? "Go your way, tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised." The Incarnate One pointed to acts of divine charity, of omnipotent pity, gradually rising in grandeur, till, as a sublime proof of Messiahship, they were to report that the dead were raised! Yet, not even here, in His mastery over Death, does the Saviour rest His claim. Strange, incomprehensible, as it must have sounded to the messengers of St. John, the climax of the message was reached only when He added, "and to the poor the Gospel is preached."

Now, what are we to learn from this startling reply of our blessed Lord? That it is God-like to care for the bodily ills and bodily wants of our suffering fellow-men? Undoubtedly this is a fact. But is there no weightier lesson than this? Does it not cut athwart our customary estimate of Charity? Does it not tell us of ills under the burden of which the whole of humanity groans; of sorrows which wring the very heart of mankind at large; of sufferings which no alms-giving can ever reach; of wants which lie deep down in the inmost recesses of our being; wants so real that, in comparison, the direst bodily wants sink into utter insignificance? Does it not speak in trumpet tones of a relief—a spiritual relief—which the Gospel alone can supply? And is not this, to-day, as it was eighteen hundred years ago, the grandest form of charity; of doing good? Is not this Charity in its noblest guise?



*With this, the heavenly side of charity, the proposed Society has no concern.* This it leaves to the Church. It is for the Church to send forth her ministers, her missionaries, her sisterhoods, her visitors, to administer *spiritual* relief, leaving to the Society the business side of Charity, viz.: Organization and all that organization involves.

And is there no need of such a Society to aid the Church in her great duty of wise alms-giving? Can the clergy of the land plead innocent to the charge of wasting, in numberless cases, the alms of the Church by aiding the pauper who thrusts himself in their path and whose importunity wrings from them the dole which might far better be given to the uncomplaining poor who would rather starve than ask for the much-needed aid?

Turn to any one of our large city parishes. Granting, if you will, that the priest in charge is a hard, zealous worker among the poor; granting that he is surrounded and assisted by a band of faithful lay workers; granting, moreover, that the charity work of the parish is thoroughly well organized (and to grant all this is to draw upon a very fertile imagination); still we ask, is it possible for the work even under these circumstances to be effectively done in any single parish or combination of parishes, so long as we act independently of what the sects and other Churches and philanthropic bodies are doing and while they act independently of us? Take, for example, the very common case of an applicant for aid in utterly destitute circumstances. The priest in charge sends the case to the Guild. An investigation is made by one of the volunteer visitors; the clergyman himself, perhaps, visits the applicant; every effort is made to prevent imposition, and finally, as no adequate reason can be discovered for refusing relief, the dole of money or clothing or provisions is granted. Now, supposing that both clergyman and visitor are thoroughly painstaking and practical in their investigation, still the chances are that the relief thus given is worse than thrown away. What means has either clergyman or visitor of knowing, whether or not the applicant, at the very time when he applies for assistance, is in receipt of aid from other religious societies and from a score

of charitable citizens? As matters stand to-day, what can our clergy know of the charitable work of Hebrew or Roman Catholic or Sectarian or kind-hearted religious negativist ; and how, apart from such knowledge, can charity be wisely given or can we hope to escape the evils which flow from the overlapping of charity?

Or look at the *moral* side of the question. The gift of a dole may relieve, it is true, the immediate want of a fellow-being, but may we not, at the same time, be robbing that fellow-being of his manhood—of his will to work by making self-support distasteful? May we not be reducing him by our unwise alms-giving to the condition of a willing beggar and helping, by our so-called charity, to make his road to pauperism smooth and easy?

Besides, what *permanent* good is ever accomplished by the dole of money, provisions or clothing? The receipt of charity is always harmful to character and destructive of true manhood, and unless the *will* to work, the ambition to work, is simultaneously strengthened by the alms of good advice, and unless the heart is strengthened by the prospect of self-dependence, temporary relief is worse than useless.

The case of each applicant is a problem to be solved. It is not sufficient to ascertain that it is a case of real distress. We must find out, if possible, the steps by which a fellow-being has arrived at that low ebb of manly character to be willing or compelled to seek assistance and endeavor to lead him back to a position of independence. And this is no easy task. It involves time and labor and expense. The clergy have not the time, even if they have the ability, for such searching investigation as this. But place all the facts of any given case in their hands—give them their brief so to speak—and as a rule they will act wisely and with discretion.

And this is what the Charity Organization Society proposes to do. This is its real mission. It is the handmaid of every creed, the rival of none. It offers its services to all alike. It is simply humanitarian in its aims. It seeks, by the mighty power of love, sympathy, kindness toward all, to unite all classes, all creeds, in the bonds of mutual good-will. It seeks

the moral and social elevation of the poor, not by the unbending application of restrictive laws, not by the cold hand of official relief, but by sending forth the noble ones of the city to visit the dwellings of the poor and to foster there the growth of those home virtues which will make them better men and nobler citizens. And if only the Church, at the same time, were true to her great duty and would lend her strength to the furtherance of this noble movement, the day would not be far distant when Pauperism would become extinct, when the very word would be blotted out of our language and the poor—the honest poor who are always to be with us—would receive that justice at our hands which is now but too often denied them.



### III.

## PROVIDENT SCHEMES.\*

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### I. PAST AND PRESENT.

MORE than a year has now elapsed since we described the principles and method of work of the Charity Organization Society of the City of London, and urged the adoption of a similar plan in our own city.

Up to that time, little, if any, attention had been given in the United States to the remarkable experiment which was being tried on the other side of the Atlantic, for the Repression of Pauperism and the adequate care of the honest poor.

A few thoughtful men and women had come to the conclusion that Charity, as then administered by churches, benevolent societies, etc., was not only entailing positive waste upon the alms-fund of every city and village in the land, but more than this, that it was doing positive harm and was pauperizing the recipients.

The Elberfeld plan had been described in the magazines and by the press of the country, and had thus acquired celebrity, although few, if any, of those who had given attention to the subject imagined for a single moment that the Westphalian plan could be naturalized in our own country.

As no remedy could be suggested for existing evils, each benevolent association endeavored to elaborate some plan to protect itself from imposition, and the poor from pauperization; but in spite of all that was done, it was found that the most

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self-sacrificing efforts ended only in temporary relief, and that no lasting reform was effected.

In all of these cases failure was inevitable, inasmuch as the individual society endeavored to accomplish what could be effectively and successfully done only by the united efforts of all charitable agencies and persons in any given city.

It was accordingly determined by some of our public-spirited men to introduce in the City of Buffalo, the plan which had proved to be so effective in the great English Metropolis; such minor changes being made as would adapt it to the institutions and habits of thought of our own people.

A year ago the first Charity Organization Society of America was started, and it appealed to our citizens for support in carrying its method into effect. Now, what has it accomplished? It started with the principle that charity should take no account of creed, of nationality, or of politics. In theory, this principle may not have been a novel one, but practically it had been absolutely ignored. Where is the Church, for example, that in the past, ay, the very near past, did not draw a close sectarian line in the granting of relief? Where is the man who, in the past, did not prefer to aid one of his own nationality, though improvident and dissolute, rather than one of another nationality, although the need arose from no fault of his own? Where is the politician who did not make party the criterion of worthiness? And so the scheme was pronounced Utopian and the dream of visionaries.

Now, the Society does not suppose for a single moment that it has succeeded, in one short year, in breaking down *in toto* sectarian exclusiveness, or the prejudice of race, or the ties of party in this matter of charity. But what it has done is this: it has advocated healthier ideas. It has said, virtually, "Do not give out of pity, or simply because a man is poor, but because he is a *man*. Let your charity be humanitarian and it will be God-like."

A no less important principle which the Society has sought to inculcate is this: That alms-giving is not always synonymous with charity; that the poor man is not necessarily a *pauper*, and that in honest poverty there is nothing dishonor-

able. The Society holds that there is such a thing as making a pauper—a confirmed and willing beggar—of an honest man; that there is such a thing as undermining his manhood, robbing him of his self-esteem, destroying his independence of character and leaving him a moral wreck, without a will to work or ambition to seek it. It holds that in unwise almsgiving there is infinitely more at stake than wasting one's own money. Yes, that it is disastrous to the poor—that it is often ruin to the poor. Take the case of a poor woman, a widow; a case that is constantly coming to the notice of the benevolent. What has usually been our action in such a case? Instead of once for all considering how much she could do for her own and her children's support, and deliberately uniting our forces to relieve her of that part of the cost which she could not possibly meet, we have allowed her to come to our houses whenever she could not fulfil her engagements, and we have given her, when her story or tears moved us, a few dollars. We eased our own feelings by doing this, but what besides did we accomplish? Did we fortify *her* for the battle of life? Did we cultivate in her the habit of frugality—of deliberate arrangement as to the best expenditure of her scanty means? No! We did our best to teach her how easy it was, if she got into debt, to go around to one house after another and solicit a few dollars from each, and having met the difficulty for the moment to begin involving herself in another. Now look at her a few years later. The sincere grief of the widowed mother degraded into a means of begging! The ready tears coming at call! The sacred grief paraded for every one to see, in hopes that some one may alleviate it with a half dollar! The sense of a right to be helped has been fostered; the sense of her own duty has been weakened. The easily-begged money has been easily spent; the powers of endurance, the habits of industry, are gone, and grief has become her stock in trade. Perhaps she has discovered, too, that professions of piety are rewarded with cash. We are shocked at her hypocrisy; we say we were only too glad to help her when she was an honest woman, and while her grief was strong and sincere, but now it is different.

And what, we ask, has made her different? What? but our own unwise alms-giving? This indiscriminate charity the Society holds to be a crime—a crime against society, a crime against good citizenship, a crime against morality. To avoid this, the Society advocated a thorough investigation by its own agents of the case of every applicant for relief; a kindly yet impartial consideration of each case by a committee of gentlemen who should seek only the applicant's good; and a firm decision by this committee as to what to give, what to withhold, so as not to pauperize the recipient.

And all this was pronounced in some quarters impossible of attainment.

But, what, we ask you, has been the result of the Society's perseverance? Did the public at large share the views of these prophets of failure? Look at the facts. A year ago we said, "the first thing we must do, if so desirable an end as organization is ever to be attained, is to bring the matter to the notice of the clergy and ministers of every form and shade of belief. We must strive to gain the co-operation of the Poor-law officials. We must endeavor to interest the officers of the various charitable institutions of the city. We must use every means to excite the sympathy of our physicians, lawyers, bankers, merchants and other influential citizens, and try to arouse our citizens at large to a sense of the high importance of the work."

And this, to a very great extent, has been successfully accomplished.

Said the Mayor of the city in his annual message, 1878:

"The difficulties connected with the management of this branch (the Poor Department) of the city government, and the evils consequent upon a loose administration of its duties, have lately become so patent that general interest is awakened in a plan suggested by the experience of other and larger cities. A Charity Organization Society has been formed to act in connection with the Overseer of the Poor and the police, and aid in investigating the condition of the class now more or less dependent on relief from the public, in order that cases of real distress may at all times be reached, and those

who are not in need of assistance may receive no further support at the hands of the city government or of charitable organizations. As the agents of this Society, the officers of the police force and the Overseer of the Poor are to inquire separately into the actual wants of such persons as appear to need assistance, the data thus obtained will be available for the guidance of both public and charitable agencies. It is clear that these three separate methods of inquiry ought to act as checks upon each other, and thus not only prevent the idle and the vicious from becoming chronic pensioners on the industrious portion of the community, but greatly lessen the risk of favoritism in the distribution of relief."\*

With regard to the charitable institutions of the city, our time will allow us to adduce but one example. The President of the Free Medical and Surgical Dispensing Association, in the annual report published in September last, recommends that the Association avail itself "of the agencies and machinery of the Charity Organization Society," and suggests that the Association place itself in close connection with our Society.

\* The annual message of the Mayor (1879) contains the following passage:

"Other causes have combined to diminish the number of persons dependent on the public for support. (N. B.—The decrease in expenditure during the year amounted to \$48,000.) . . . The principle of investigation as a pre-requisite to relief has been more fully and practically developed than in the previous year. Through it, as applied by the Overseer, the police, and the agents of the Charity Organization Society, a great saving has been effected, *and door-to-door begging has almost disappeared*. During the year it has been extended to requests for burial at the expense of the city. Medical relief is undoubtedly often the means of preserving health and preventing many from becoming burdens to the public, but the practice of granting it without due discrimination is liable to great abuse, and a system of closer examination into the cases presented might advantageously be introduced. Not a few benevolent individuals are availing themselves of the opportunity afforded by the Charity Organization Society, and through their generosity many have ceased to be dependent on the public. . . . It is a very suggestive fact, showing the importance of due investigation, that since the Society extended its operations it has found that nearly one-third of the applicants for relief are not in need of it."

It must be remarked, however, in justice to the Charity Organization Society, that the discontinuance of door-to-door begging is due to the Society *alone*; as this demoralizing habit did not cease until it had been persistently denounced by the Society; nor, indeed, until our citizens themselves began to appreciate the evils attendant upon such a practice as pointed out by the Society.



We may say, without exaggeration, that nearly all of the churches and charitable institutions of the city, of whatever creed or denomination, have signified in one way or another their willingness to co-operate.

Nor is this all; we said on a former occasion, "When the time shall have come that the care of the poor is a subject which every citizen (not only every Christian) feels it his duty to attend to; when the business habits of our merchants and bankers, the trained intelligence of our lawyers, the habits of command and administration of our military and civil officers, and the high qualities of our noblest citizens are all joined in the interest of the poor, in the grand aim of bettering and elevating their fellows, then, and not till then, can we hope to see the final repression of pauperism."

We ask you to mark well how the case stands to-day. Look at the twenty-eight names attached to the original copy of our Constitution; examine the list of names of those who form the Council of the Society, and who, month by month during the past year, have directed its affairs, giving their time, their influence, their business or professional experience to the work; read the names of those forming our District Committees, and with whom it will rest to meet constantly to decide upon cases; glance at the roll of members, and we ask have not our citizens nobly responded to the call?

The work has been begun in earnest. It now remains with the people at large to make it a success. If our citizens prefer the immoral habits of past years, if they prefer to give "asking no questions," if they prefer to unman their fellows, the labors of the Society will be in vain; but if, rising to their responsibilities as men and women, they perform their part in this work, the time will come when the poor themselves will own that charity need not be less kind because it is wise.

It was not to be expected that the Society could carry out a scheme such as this, involving as it does a virtual confession that our past methods have been wrong and injurious, involving, too, a complete abandonment of indiscriminate almsgiving, without meeting with some honest opposition, to say nothing of persistent misconceptions.



The only serious objection, however, which has been made to the Society's plan is on the score of *expense*. If all of the eight District offices were in operation, the Society would require about \$6,000 annually to carry on its work. At present, only four of the eight offices have been opened, and the expenditure has been correspondingly reduced. But take the larger figures, and what but some strange misconception or invincible prejudice could grudge even this sum for the work which the Society proposes to do. Let it be borne in mind that we are now looking at the subject only as a matter of dollars and cents. Still, on this lower basis, what is the object of the Society? It is its avowed purpose to aid in the economical administration of the alms-fund of the city, and to economize the large amount of money yearly given for charitable purposes; and this fund is so great and its waste so mischievous that no single object can well be imagined more worthy of the care of a well-organized body, than the protection of this alms-fund from waste and the alms-givers from deception. A society which did nothing more than this, would add thousands of dollars annually to the disposable charity-fund—to the means available for the relief of the poor. Consider for a moment the extent of this waste. There is the waste entailed upon hospitals, dispensaries and asylums, through the deceptions practised by applicants; there is the waste due to the want of co-operation between all classes of the community; there is the enormous and guilty waste of street alms-giving—a loss to true charity greater than most of us would imagine; there is the waste of money given to the undeserving; the waste of temporary relief given, where permanent relief is required; the waste of doles of money and food and clothing which only pauperize and demoralize the receiver, when a sufficient sum given or lent might raise to independence; yes, and there is the waste arising from private charity dealing with cases which properly belong to the Overseer of the Poor. With all these causes of waste it is the special function of this Society to deal. Surely, then, if it were merely a balancing of accounts, the Charity Organization

Society, which strives to reform these abuses, would be entitled to public confidence—public support.

But let us look a little deeper than this. Those who are able to understand little beyond a ledger account, know that any man who is prevented from falling out of the ranks of the self-supporting, or who is raised into the ranks, represents just so much wealth to the city and country. Can we afford to lose this? Or, viewed socially and morally, if the Society can perform here, what it has performed in London; if it can transform filthy tenements into cleanly homes; if it can bring the rich and the poor nearer together, to know one another as *friends*; if it can induce among the very lowest of our poor, ideas and habits of thrift and providence, what is the expenditure required by the Society in comparison with the attainment of such ends as these?

It has also been urged that the Society will check private benevolence; will steel men's hearts against the poor, and will eradicate pauperism only by starving the needy to death. We are almost ashamed to speak of such an objection, and yet it has been seriously urged against the Society by some who are not wanting in intelligence. Check benevolence? God forbid! If this were the tendency of the Society it would deserve to be anathematized by every true man. It is not benevolence that the Society would check, but only unwise methods of exercising it. On the contrary, the Society encourages the largest-hearted benevolence, but says, in effect, "See to it that your benevolence is worthy of the name; see to it that it produces good and not harm." We grant that "saving" is an object of the Society, but only the saving of the *waste* and nothing more. All that it advocates is a change of *method* in charity, not the crushing out of benevolence. Charity may change its form with the age as new social conditions arise, but it is still charity. The love of a St. Francis, the love of a Howard, the love of a Florence Nightingale, the burning love of those who have lived for their fellows, is the same, though the method varies; all forms of charity may pass or change, but charity itself "never faileth." Check benevolence? This is impossible while man is loyal to his humanity. But benevo-

lence to be real, must be beneficent, and rest assured that benevolence is healthiest and most vigorous when it expresses itself not in glittering platitudes, but in strong and wise acts.

Some few months ago we were invited to be present at the banquet given to the Catholic Young Men's Association, and were asked to speak on the subject of "Christian Charity." We accepted the invitation with pleasure, but for prudential reasons refrained from speaking. The stanza, however, which was placed in our hands as the key-note of the toast, showed how fully our brethren of the Church of Rome had caught the spirit of our Society.

"Still to a stricken brother true,  
Whatever clime hath nurtured him,  
He stooped to heal the wounded Jew,  
The worshipper of Gerizim."

Yes, the worshipper of Gerizim is our model. The poor Israelite lay wounded by thieves; the Samaritan, forgetful of his difference of creed, of race, of state policy—differences great or slight—took the personal trouble of *examining the wound and dealing with it accordingly*. No better definition than this could be given of the work of the Charity Organization Society.

Look abroad over our own city, over every large city of the country, and is there not a "wound" (and oh! how deep and ghastly) visible on every hand. There is the wound of idleness and improvidence—the indisposition to do manfully our appointed task in life, and leading by a direct path to poverty, destitution and want. There is the wound of drunkenness and intemperance of every kind, which is eating away the physical strength, the intellectual strength and the power of will of the working classes, and leading to poverty and death. There is the wound of filth and beggary, destroying self-esteem and holy pride of character. There is the wound of vice and crime not confined to dissolute manhood, but tainting the Arab class, the boys who frequent the doors of our theatres and the corners of our streets. And at once the question arises, can all these wounds be reached—be cured? We answer, unhesitatingly, they *can*, but the task is indeed a difficult one.

It is not to be accomplished by pulpit or platform oratory. It is not to be accomplished by the distribution of tracts and pledges. It is not to be accomplished by street preaching or the occasional visit of clergy or city missionary. These may all, perhaps, be well in their way as auxiliaries, although we feel bound to doubt it. Rest assured it is a work which has to be begun by landlords, not by the Church; by our business and professional men, not by missionaries; by the constant care of noble-hearted women of the wealthier class, not by prayer meetings and Bible classes.

What we mean by all this we shall explain in subsequent lectures in dealing with the *provident* side of the Society's work—a side which, as yet, we have not explained.

Meantime we ask you to aid the Society in its present operations to the utmost of your power. Be patient if, at first, it does not work as smoothly and efficiently as you might desire, remembering that the scheme is a large one; remembering, too, that the committees and charity agents, as yet, are new to the work, and thus doing, doubtless the blessing of God will rest upon our labors, and the Charity Organization Society become an established institution, a source of good to the city.

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## II. THE DWELLINGS OF THE POOR.

Any person who has wandered at his leisure through any one of the large and overcrowded cities of England, or who has travelled through the less frequented and quiet villages which lie thickly scattered over the country, must have been struck with the great number of the almshouses of England, and, at times, with the extreme beauty of their surroundings. In the very heart of many a large city, and surrounded by high buildings blackened with smoke, may be seen a square plot of ground, flanked on three sides by rows of picturesque cottages, with a small Norman or Gothic church standing in the midst; the rectangular space in front forming a garden for the recreation of the inmates of the cottages; while the ver-

ture, the flowers and the peaceful quiet of the spot contrast strangely with the gloom and the bustle characteristic of all around. In the villages, where space is not so valuable, the grounds around the cottages are often larger and still more beautiful, looking like miniature parks and laid out with all the skill of the landscape gardener. If you were to enter one of the humble dwellings in one of these inclosures, you would see a small and unpretentious, though scrupulously tidy, parlor, and perhaps an aged man and his wife, whiling away the time in reading, knitting or what not, and spending in peaceful quiet the last few years of life; perhaps you would find the chaplain there, listening to the tale of their sorrows and their joys, for by the last will and testament of the founder, their religious wants have been provided for no less than their temporal. Here, and in many such a spot in England, the aged poor spend their declining years, when too feeble to work, and after the fatigues of a long and honest life. These are the *almshouses* of England—true homes, coveted by the poor as the prize for honest character long maintained. This almshouse system of England is the relic of what we have called the first stage in the problem of how to deal with the poor, when the Church prompted the benevolent to build and endow dwellings for the worthy indigent when too old to labor.

In strong contrast with these and similar quiet retreats and charitable asylums, stand the workhouses of England—the creation of the poor-law system of more modern times; the outgrowth of the repressive and municipal stages of the problem when, either the State or the municipality, or both, united their forces with that of the Church to check the growth of pauperism. And what a contrast it is! The very surroundings of the workhouse, how cold and joyless! No attempt is made here to reach the heart through its nobler avenues of sympathy and beauty and undying hope; all is hard, and cold, and formal. Enter one of these workhouses and what do we see? Relief offered to the honest and vicious alike! On one hand you see the hardened beggar, now too old to make his living by lies and imposition; on the other, the aged tradesman, the



victim of some clever swindle, now penniless and friendless. It is a place in which the "home" idea is unknown, the institution paramount; and where all works in accordance with the strict letter of law—and the caprice of the official; a place hated and shunned by the honest poor, and sought only as a final resort when starvation stares them in the face; a place hated and shunned even by the vicious, though on widely different grounds, and entered by them only when every device of dishonest ingenuity has failed them.

Let us now pause for a moment and see what was the condition of the poor, so far as the subject of dwellings is concerned, at the dawn of the fourth stage in the problem, when the people, the public-hearted citizens of England, took the matter in hand. Whether in the village or the city, the privileges of the almshouse, though based on the sound principle of a regard to past character, yet offered a retreat only to the aged and infirm. And rightly so. They were not intended by their founders for the able-bodied, even though unfortunate; still less for the shiftless and the drones of humanity. These were left, so far as the almshouse is concerned, to work and, by honest toil, to pay for cottage or tenement, as the case might be. Nor was the case very far different with regard to the workhouse. Although here no discrimination of character was instituted, still, as the word workhouse implies, labor was in every case demanded from the able-bodied as a *sine quâ non* in return for the food and shelter received; thus virtually closing the doors against the idle, and leaving all who were not entitled to public relief to find shelter as best they could. And here again we are bound to acknowledge that, so far as regards the State or municipality, no other course was open. It left, and had to leave, the great masses of the poor to find, and private enterprise to supply, the house shelter required.

Now, how was this supplied? Forty years ago, in England, the rapid growth of the population, especially in the cities, had far outstripped anything like adequate accommodation. As the working and still lower classes poured into the towns, they were forced to pay, by the stern law of supply and

demand, a far higher price for a comfortable dwelling than their means allowed or than the dwelling was worth intrinsically. Gradually, but steadily, as time wore on, the poor were forced from the cottage into the tenement, and from the tenement into the single room, till, in the end, the struggling poor especially, became huddled together (think of it!) in condemned houses, in plague-breeding neighborhoods, in dark alleys and in filthy dens. And what was the natural consequence? What?—but a steady and sure demoralization of the people?—the children condemned by their surroundings to an early death, or, still worse, to sickly and wretched lives; the few who were strong and robust, doomed to grow up in an atmosphere where delicacy was impossible; the parents robbed of all family privacy, and, as the result of all this, vice and crime fostered and generated by the inexorable laws of life, physical and moral. Such was the state of things in the very near past.

The first attempt of a public character to check this terrible downward movement, fatal to all classes of the nation alike, was made in 1841. It was then that the "Metropolitan Association for Improving the Dwellings of the Industrial Classes" was formed, though it did not obtain the royal charter till four years later. It started on the *commercial* principle, as it has been called, *i. e.*, that the tenant should have a healthy and comfortable dwelling for his rent, and the landlord a fair return for his capital. It was not proposed to pauperize the tenant and impoverish the landlord by letting the rooms at a mere nominal rent. It simply aimed at rendering to each, what each had a right to demand. It is needless to say that the venture was a success. In 1873, or thirty-two years after its formation, this Company had 800 tenements at its command, representing 2,300 rooms, which were occupied by 796 families, and which paid four and one-half per cent. dividend on the entire capital invested.

We have not time so much as to name the other and larger companies which have since been started, but some idea of the extent of the work which has been accomplished during the past thirty years may be formed from the fact, that when the

"Report on the Dwellings of the Poor" was issued by the Charity Organization Society of London, five years ago, the capital invested in dwellings for the industrial classes of the city, amounted to very nearly £1,000,000 sterling, the total number of families accommodated amounted to 5,216, the tenements averaged two and one-half rooms per family, and the average annual dividend amounted to four per cent.

The meaning of this put into plain words is instructive. It means that in London, where property is extremely valuable and taxes high, buildings can be put up, furnished with every improvement that sanitary science can suggest or morality require, large enough to give each tenant on an average two and a half rooms, at a low weekly rental; and yet that an average annual dividend of four per cent. could be paid the shareholders. This, in a country where the government pays only three per cent. and the best of land brings little if any more.

It might seem then, at first sight, that in London nothing further could be desired towards bettering the condition of the dwellings of the poor than to let the work thus ably begun, thus energetically carried out, take its course, waiting patiently until the time shall have come when sufficient capital has been subscribed to furnish the poor at large with all the dwellings necessary.

But have these Dwellings Associations fully met the wants of the poor?

These schemes, though based on sound financial principles and tending in no slight degree to better the condition of the working people physically and morally, nevertheless, were not found to reach a numerous class which is to be met with in every large city.

The dwellings of which we have been speaking were built for the mechanic, the artizan and well-to-do laborer, the comparatively tidy and cleanly of whatever occupation; for those who, though they had been previously compelled to live in an immoral atmosphere and with filthy surroundings, were not wedded to immorality and filth, but, on the contrary, were only too glad of the opportunity to escape into better and cleaner

dwellings when such were provided. It was for such that the Dwellings Associations erected their buildings. They took no notice of that large class which forms a lower stratum in the social formation; a class which, if transplanted to healthy and commodious houses, would only pollute and disfigure them; a class which cannot be reached except by the reformatory agency of warm and loving hearts; a class consisting of men and women who, from long habit, prefer the dark, dank, noisome and putrid atmosphere of the blind alley or deserted street rather than the bright sun and pure air and healthy life of the bright tenement in the busy thoroughfare.

Yes, there is a class of human beings in every great city, larger than we are apt to imagine, which is tinged with vice, tainted with crime and shading off from those who are self-supporting (and only just self-supporting) down to, but not including, the vagrant who has no settled dwelling; a class comprising people who are ever oscillating between scanty food and starvation, ever feeding the prisons, the reformatories, the lunatic asylums and the potters' fields of our cities.

This class, we say, none of the associations for improving the dwellings of the poor had reached or could reach.

It was in the year 1864 that Octavia Hill began a work among this class which is, perhaps, unique in the history of the management of the poor. She resolved, if possible, to better this lower stratum of humanity in the city of London. She had studied the problem out in a practical way, and had come to the conclusion that the spiritual elevation of this large class depended to a very considerable extent on sanitary reform, and that sanitary improvement itself would depend upon enlisting the loving zeal of devoted women who should toil to free these people from forced communication with degraded fellow-lodgers and from the heavy incubus of accumulated dirt; that so the never-dying hope, characteristic of the poor, might be free to spring forth, and with it such energy as might help them to help themselves.

But where was she to look for the pecuniary aid which was a prerequisite for the success of the scheme? Who in his senses would invest capital in the purchase of condemned

houses? Who would care to have on his rent-roll tenants such as these? Who could be found with so little worldly wisdom as to risk his money in the visionary scheme of an enthusiast? For, be it remembered, it was one part of the plan of this devoted woman to free the class which she designed to help, from the tyranny and pernicious influence of a low class of landlords and landladies, from middlemen and rent collectors, and to induce people of wealth to purchase the property and allow her to control it.

Where was she to look for such assistance? There is a gentleman in England whose works on art are as justly celebrated here as they are on the other side of the Atlantic. We refer to Mr. Ruskin, a man whose philanthropic labors and self-sacrifice, though but little known to the world at large, will doubtless outlive his fame even as an art critic. It was Mr. Ruskin who enabled Octavia Hill to carry into effect her cherished scheme. "He at once came forward," she writes, "with all the money necessary and took the whole risk of the undertaking upon himself. He showed me, however, that it would be far more useful if it could be made to pay; that the working-man ought to be able to pay for his own house."

This first experiment we shall pass by, as we wish to speak more fully of Miss Hill's second experiment in Barrett's Court, since we had an opportunity during the past summer of examining very carefully the practical workings of Miss Hill's system after more than eight years' trial of the plan. Before passing on, however, we may say, in order to avoid misunderstanding, that this first experiment was thoroughly successful, successful financially as well as socially and morally.

Now in speaking of her second experiment, we prefer to let Miss Hill describe in her own words Barrett's Court, as it was in 1869. "Its outward appearance," she writes, "would not have led a casual observer to guess its real character. It is not far from Cavendish Square, and daily in the season, scores of carriages pass the end of it. Should such look down it, they would little divine its inner life. Seen from the outside and in the day-time it is a quiet-looking place. . . . It has no roadway, but is nicely enough paved, and old furniture



stands out for sale on the pavement in front of the few shops. But if any one had entered these houses with me two years ago [*i. e.*, when she took possession] he would have seen enough to surprise and horrify him. In many of the houses the dust-bins were utterly unapproachable, and cabbage leaves, stale fish, and every sort of dirt were lying in the passage and on the stairs; in some, the back kitchen had been used as a dust-bin, but had not been emptied for years, and the dust filtered through into the front kitchens, which were the sole living and sleeping-rooms of some families; in some, the kitchen stairs were many inches thick with dirt, which was so hardened that a shovel had to be used to get it off; in some, there was hardly any water to be had; the wood was eaten away and broken away; windows were smashed, and the rain was coming through the roofs. At night it was still worse; and during the first winter, I had to collect the rents, chiefly then, as the inhabitants, being mostly costermongers, were out nearly all day, and they were afraid to entrust their rent to their neighbors. It was then I saw the houses in their most dreadful aspect. I well remember wet, foggy Monday nights, when I turned down the dingy court, past the brilliantly-lighted public house at the corner, past the old furniture outside the shops, and dived into the dark, yawning passage-ways. The front doors stood open day and night, and as I felt my way down the kitchen stairs, broken and rounded by the hardened mud upon them, the foul smells which the heavy, foggy air would not allow to rise, met me as I descended, and the plaster rattled down with a hollow sound as I groped along. It was truly appalling to think that there were human beings who lived habitually in such an atmosphere, with such surroundings. Sometimes, I had to open the kitchen door myself after knocking several times in vain, when a woman, quite drunk, would be lying on the floor on some black mass, which served as a bed; sometimes, in answer to my knocks, a half-drunken man would swear and thrust the rent money out to me through a chink of the door, placing his foot against it so as to prevent it from opening wide enough to admit me. Always it would be shut again

without a light being offered to guide me up the pitch-dark stairs. Such was the court in the winter of 1869. Truly, a wild, lawless, desolate little kingdom to come to rule over."

It must not be imagined for a single moment that Miss Hill was unaware at first of the character of the court. "Its reputation," she writes, "had long been familiar to me, for when unruly and hopeless tenants were sent away from other houses in the district, I had often heard that they had gone to 'that' court—the tone in which it was said implying that now they had sunk to the lowest depths of degradation. A lawyer friend on learning that it was proposed to buy houses there, said, "That court! why that is the place one is always noticing in the police report for its rows.'"

At the very start there was much that was discouraging; the better class of people even in the court itself, thinking that any permanent improvement was hopeless.

"When one of the tenants of the shops," she says, "saw that we were sending workmen into the empty rooms, he said considerably, 'I'll tell you what it is, Miss, it'll cost you a lot o' money to repair them places, and it's no good, the place is good enough for such cattle as them there.' "But," she adds, "we were not to be deterred." If any further illustration were needed of the character of the residents during the first year of her work, surely this will suffice.

"Their habits," says Miss Hill, "were so degraded that we had to work a change in these, before they would make any proper use of the improved surroundings we were prepared to give them. We had locks torn off, windows broken, drains stopped, dust-bins misused in every possible manner, even pipes broken and water taps wrenched away. This was sometimes the result of carelessness and deeply-rooted habits of dirt and untidiness; sometimes the damage was wilful."

Such then was Barrett's Court in 1868, such the work to be done; well might Miss Hill call it a "lawless, little kingdom."

Now, the question of chief importance to us is, what degree of success has attended this experiment? It is now an established fact that so far as the better portion of the working

classes is concerned, they are only too ready to exchange dirt for cleanliness; and, moreover, it is proved beyond dispute that capital invested in dwellings for the poor, pays the landlord as high a rate of interest as any other house property. In our new and fast growing American cities, however, with their high rate of taxation, it is not an easy matter to induce men of capital, even though charitably disposed, to undertake the building of improved tenements for the poor.

It is here that Miss Hill's plan strikes us as being of deepest interest to us and all American cities. The basis of her plan was, not to pull down the old houses at once and build better, but to improve what already existed, and to do even this only as fast as the habits of the occupants improved. The first question, therefore, which suggested itself to the mind as we stood in Barrett's Court last summer was this: Have the habits of the tenants been improved? And do the houses themselves give evidence of such improvement?

It is no exaggeration to say that the change which has been effected in this court in eight short years is simply marvellous. We were introduced to one woman in that court who had lived there for forty years, who eight years ago was one of the most "lawless" of this unruly kingdom, but who to-day, with all her roughness and ignorance, is living an honest, respectable life—all that is noble in her nature having been developed by kindness and sympathy. As we stood chatting with that woman, we could not but feel that it is a false creed which teaches that the poor, ay, the degraded poor, are too far gone ever to be reclaimed. Nor was this an isolated case. If time permitted we could adduce a large number of similar cases. Still, it is not to be imagined that in this court there is not even now much to be done. But what we do say is this: that the social and moral atmosphere of the court has been entirely changed, and many real and tangible reforms effected. It no longer figures conspicuously in the police reports; it is no longer noted for its rows; the tenants no longer thrust rent-book and money through the half-open door, leaving the lady collector to grope her way up the pitch-dark stairs. No! wherever we went (and we visited a large number of tenements,

for it was rent day) we saw only respect and esteem even on the part of the desperately poor, and a kind welcome to the lady collector, with now and again the remark, "Won't you and the gentleman come in, Miss, and sit down for a bit?"

But now let us turn to the houses. Eight of these houses of which Miss Hill has control have stood in that court for years past—dark, dingy, decayed buildings, which a stranger would scarcely dare to enter. Passing in through the narrow passage and up the narrow, rickety staircase, it did not require a very vivid imagination to recall the filthy surroundings and the rent-collecting scenes of an earlier day. But even in these forlorn-looking dwellings it was evident that the laws of health were no longer set at defiance. Passage and stairs, though innocent of paint, were scrupulously clean; the walls had been distempered; the passage windows were in good repair and open to allow of ventilation; there was everywhere a full supply of water, and everything that the houses admitted of, had been done to make them fit for human habitation.

Nor was this all. On entering the dwelling-rooms it could be seen at a glance that the occupants, though extremely poor, were fully alive to the kindness of the rule which was over them. In the large majority of these tenements there was every evidence of cleanliness and thrift, ay, and of pride in the "home" surroundings—a grand point this to have gained.

Besides all this, during the past two years, such was the improvement in the habits of many of those people, that a number of the old houses had been pulled down, and two large and commodious tenement houses had been erected, one called "St. Christopher's Buildings," the other "New Buildings." These buildings have gas and water and ash-flues on every floor; the rooms are papered and grained, and separate domestic conveniences are provided for each family. In the basement is a spacious laundry, which the tenants are allowed to use in regular turn, and, subject to certain regulations, the children's play-ground is used as a yard for drying, but no washing or drying is allowed to be done in the dwelling-rooms.

To these buildings, when finished, the better class of tenants were transferred, and, from our own observation, we can say

that these people had learned to prize the home comforts which were thus placed at their disposal. One tenement, on the upper floor of all, the balcony of which overlooked the private tennis-ground of a mansion close by, was a perfect arbor of plants and flowers, showing that ideas of beauty and loveliness had won their way even into Barrett's Court. Miss Hill has proved once and for all that it is possible to elevate, socially and morally, those who hitherto had been left to sink from degradation to degradation, till at length they became the very curse of the nation.

But one question remains. Can Miss Hill's work be reduced to principles easy of application in every large city, or is it a creation destined to die with her whose deep love originated it? We do not hesitate to say that it is as applicable to our own and to every large city of our country as it is to London.

As Miss Hill herself tells us, the principles of government and plans of action which have been carried on so successfully in Barrett's Court were not simply *thought* out in the study, but *worked* out in the course of practical dealings with the very poor.

"On what principles was I to rule these people!" she exclaims. "On the same that I had already tried, and tried with success, in other places, and which I may sum up as the two following: Firstly, to demand a strict fulfilment of their duties to me, the chief of which would be the punctual payment of rent; and, secondly, to endeavor to be so unfailingly just and patient that they should learn to trust the rule that was over them."

In another passage, she says:

"To sum up, my endeavors in ruling these people have been to maintain perfect strictness in our business relations, perfect respectfulness in our personal relations."

"But," she adds, "though I am able thus to formulate these principles, I want it understood that they are essentially living, that they are not mere dead rules, but principles, the application of which is varying from day to day."

It was our intention to have brought to your notice some of the dark places of our own city; some which we have seen,



and which the police can tell you are no better than was Barrett's Court, Cavendish Square, in 1869. This we must omit. There are places in this city, foul and pestilential, where the moral atmosphere is as vile as the physical—dwellings where the extremely poor, sunk in degradation and polluted with vice, huddle in multitudes and no one cares for them, no one attempts to raise them. It is a region where the clergy have no control, and where the various religious agencies of the city have no power. If these people, our fellow-beings, are ever to be reached, rest assured, it must be done through the firm though loving government of heroic women, willing, like the devoted band in Barrett's Court, to face every discouragement and give their time to the personal supervision of the work. It will be necessary to obtain the control of the property; it will be necessary to see that the rents are punctually paid; it will be necessary to see that the gradual improvement of tenement and people shall progress with equal pace; it will be necessary that mutual trust and respect and sympathy shall be fostered. In a word, that these people shall feel that they are *known* and trusted and cared for and no longer shunned as outcasts by their more fortunate fellow-citizens.

It is a gigantic task, but what one courageous woman has accomplished, others may accomplish, if only they will make the sacrifice. It is a noble work which demands at first, not so much the labors of the clergy as the loving care of practical, philanthropic women.

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### III. THE CRÈCHE.

It is a remarkable fact that throughout the whole range of the poetry of ancient Greece and Rome there is hardly a touch of that deep love for childhood, and that tender reminiscence of the poet's own early years, which is so marked a characteristic of Christian poetry.

To so great an extent has "childhood's dream" tinged the inspirations of the Christian bard, that, in the literature of our own language—to mention no other—the "child" is

celebrated as an object of almost reverential care, and Christianity is depicted as throwing around the little ones its mighty arms, protecting them with its broad shield of love, and surrounding them with a halo essentially its own.

And all this is in perfect harmony with the genius of Christianity. The religion of the Christ does, as a matter of fact, teach that there is something exceptionally blessed and pure and God-like in childhood. Yes, and the manger of Bethlehem, even to those who regard it only as a beautiful myth, is still allowed to be a deep, wide world-lesson of the dignity of childhood—a lesson which mankind had forgotten, and of which they needed to be reminded.

But the lyrics of the Christian poet are based upon something more than an ideally beautiful theory. They reflect a grand fact. To appreciate the practical outgrowth of the divine *imprimatur* which Christianity has stamped upon childhood, we must mentally grasp at a glance the child-charities, scattered as they are all over Christendom; the infant wards in our hospitals; the orphan asylums; the hospitals for sick children; the schools of every kind, secular and religious; the foundling asylums; and institutions almost without number which minister to the welfare of those who are just starting on the perilous voyage of life.

Now, as we dwell with emotions of deepest pleasure on the brilliant imaginings of the poet, or gaze with feelings of pride upon the noble schemes for the welfare of the children already in operation, schemes which have been started by the Church, by the State, or by private benevolence, are we not apt to think that, practically, at the present day, everything is being done in this direction which either an enlightened civilization or a positive Christianity can suggest? Are we not prone to rest satisfied with what has already been accomplished, imagining that every form of ill, to which the child is heir, has been provided against? But is this the fact? Are there not constantly new forms of evil arising which philanthropy must meet? What was it that the genial, kind-hearted Hood meant, when writing within sight of the countless spires and

domes of church and asylum—in sight of the thousand charities of London, he exclaimed :

“ Alas for the rarity  
Of Christian charity  
Under the sun ! ”

Rarity of Christian charity? Yes, true charity is indeed rare ; the charity which is ever on the watch to do good, ever on the watch to avoid harm ; and the poet in this stanza struck a mighty truth. The charity which follows leisurely in the beaten track, this is not rare ; but the charity which demands activity of brain, and personal effort, is wonderfully rare ; and yet, what but a love which is quick to catch each new development of misery as it arises in the march of civilization—evils which follow material progress as the shadow follows the substance—what but this is worthy of the name of Charity ?

The question which we propose to bring forward in this lecture is a most important one. It has to do with the extremely young children of the poor portion of the working classes ; a phase of charity which, in this country, has, as yet, met with little attention.

In our last lecture we spoke of a class of people to be found in every large city, but seldom, if ever, reached by any of the religious agencies of the land ; people who live huddled together in vile tenements and over-crowded dwellings, and who have been allowed, through the guilty negligence of their fellow-townsmen, to float down the stream and through the floodgates of sanitary neglect, and to land at last in physical, moral and spiritual degradation.

This is a fact which it is impossible to deny. But the evil does not end even here. These human beings, who are not only poor, but ignorant and often immoral, are, year by year adding to the population *hundreds of children* to share their degradation, and in numberless cases, to sink to still lower depths and become criminals ; and this is a terrible thought.

“ There never can be,” says Mr. Brace in a recent report of the New York Children’s Aid Society, “ a healthy and moral condition of the poor, while tenement-house life continues as it is. Families cannot be crowded by the score into a

single house, with the young exposed to every bad influence, health sapped by foul air and unventilated rooms, privacy and family life destroyed, delicacy almost made impossible, without the *children* growing up naturally as vagrants, beggars and outcasts. The crop of criminal children springs, as a matter of course, from the rank soil of the tenement house."

This, is but the echo of the oft iterated experience of every large city of Christendom.

If any further testimony were required, to discover in its true light the heart-sickening condition of the little ones, in the neighborhoods of which we are speaking, study the tables of mortality of any large city, and note the death-rate among the children. In London, over forty per cent. of the children die under five years of age; in New York, the rate is still higher; and fifty per cent., at least, are annually carried off in our own city; while the death-rate of infants, under one year of age, in our large cities is on an average three hundred and twenty-five out of every thousand. This, as any medical man can testify, is entirely out of all proportion to the number of deaths among children of the same age, living under more favorable conditions.

Now, how are we to account for this high death-rate among the little ones? Of course, the terrible sanitary neglect of the "home" surroundings has much to do with this. But let us look a little more closely into the matter. Take London for example. The extremely poor, though living in such places as we described in our last lecture, are not necessarily paupers. They are mostly the very, very poor who are striving to get their living and to be self-supporting. But in the large majority of such cases, the man is not the only bread-winner. The wife also has to work so as to shut out starvation and beggary. What then in the past (and not so very long ago), was a woman to do with her children during the day, while she was busy at work adding to the scant, daily income?

Three courses were open to her. She could either lock the children up in the wretched tenement, without fire even in the coldest weather, for fear of danger, and with food just sufficient to sustain life; or she might let them run wild in the streets,

the larger children being kept from school to take the charge, such as it was, of the smaller ones ; or finally she might place them in charge of a third person, one of a class of women who made a living by taking care of the little ones while the mothers were away from home.

It is needless to point out, to any parent, the terrible evils to both body and soul attendant upon the first two courses. It was the third plan, however, which, though adopted by many a provident and careful mother, led to the most disastrous results. The system of "minding," as it was technically called when a woman took charge of infants for hire, soon grew into a terrible curse. At first, the proprietors of these private day-nurseries seem, as a class, to have given the children all the care that their slim knowledge of infantile life allowed of ; but as time wore on, as the duty became a burden, and the annoyance oppressive, these professional minders adopted, little by little, a system at once cruel and criminal. To save trouble to themselves and at times to alleviate pain or induce sleep, the practice of "drugging" was adopted, and the little ones, thus gradually robbed of their strength to fight their tiny battle for life, soon faded, declined, and ultimately died.

Nor did the evil end here.

The system of drugging, or "soothing" as it was familiarly termed, soon developed into something more criminal still.

"Baby-farming," as the infamous practice was styled, was the direct outgrowth of the minding or drugging system. If the law took no notice of the death of an infant who had been slowly murdered by drugs, administered under the names of syrups and anodynes, what was to prevent a still more rapid taking off by other means?

In England, it was proved not long ago, that in one of these establishments (and it was only one of a large number) the vilest of spirits were systematically administered to children and infants, so as to keep them in a constant stupor, and that one of the number, more precocious than the rest, was placed in charge of a detachment of infants and instructed to give



the stated dose at certain hours, and enforce obedience in case of refusal.

In France, matters went to even greater lengths of fiendishness, before the authorities stepped in to put a stop to this infamous sacrifice of tender life.

Now, the question which instantly arises in the mind of the philanthropist is, what was done by the Christian men and women of these countries to check so terrible an evil and put a stop to so diabolical a system?

In every Roman Catholic country of Europe, and also in this country, the grand fact which the Church celebrates at Christmas, the birth of the Incarnate One, is represented to the eye in a very picturesque and oftentimes attractive form. In most of the churches, the shrine of the Blessed Virgin Mary is fitted up with evergreens and all that the learning and taste of those in charge can devise, to bring vividly before the senses, the rock-hewn manger of Bethlehem, the birth of the infant Saviour and other Gospel incidents.

Over a quarter of a century ago, while M. Marbeau was kneeling before one of those shrines in one of the churches of Paris, thinking of "la sainte crèche"—the holy manger—and thinking, doubtless, of the myriads of infants in the wide world who were uncared for, ay, worse still, who were being cruelly murdered, this philanthropic man, inspired by the scene before him resolved to found a *crèche*—a public cradle, where everything should be done for the health and comfort and well-being of the little outcasts who hitherto had been left either to cry themselves to sleep in the deserted tenement, or to wander in the streets, or to be cared for by the cruel mercies of minders and baby-farmers.

Resolute in his purpose, this devoted man commenced his baby mission which, from the start, was a signal success, and before long, crèches or public nurseries or cradle schools became recognized in France as highly important institutions.

In course of time the crèche took its place as a government institution, since it gave the child the first step in its education as a citizen; and at the Paris Exposition in 1867, the model of

a crèche was exhibited by M. Marbeau under the auspices of the Department of Education.

It is to France, then, and to Roman Catholicism, that the honor is due of having originated one of the most beneficent of modern charities. This tribute is due and let us pay it ungrudgingly.

But M. Marbeau's work was not destined to take root in France alone. No; he had caught the spirit of a true charity. He saw "the rarity of Christian charity under the sun," at least in this direction, and what he was the first to see and start, others were not slow to follow and imitate.

In Belgium and elsewhere the Parisian model was followed, and in Brussels especially, the crèche idea went directly to the public heart and met with full support.

Though the crèche system flourished, and rescued thousands of infants from degradation or death just across the water, yet England, ever slow to move in works of mercy, however good, if they have any perfume of Roman Catholicism about them, left the poor mothers of the country, for years and years, to do the best they might, and this, though the French crèche was no longer an experiment, but an acknowledged success.

It is true that a few day-nurseries had been established in England before the introduction of the crèche, but these, though better than nothing, were wanting in much that M. Marbeau deemed essential to his charity.

The honor of having successfully introduced the crèche into England belongs to Mrs. Marie Hilton, a member of the Society of Friends.

"I longed," she says, "with an intense longing, to help and care for these little ones [she is speaking of the children of the extremely poor in the East-end of London], but no way opened, and I saw them fade and go out, like lamps untimely quenched."

In 1870, Mrs. Hilton visited the crèche in Brussels, which at that time was and, we believe, still is, one of the most perfect specimens of this kind of institution to be found on the continent. "Until doing so," Mrs. Hilton writes, "I had not fully comprehended the scope of such an institution." And what

wonder, considering the self-sufficiency of English Protestantism? The essential features of this Belgian crèche, however, were so thoroughly stamped with the spirit of Catholic charity, and its method so purely philanthropic, so grandly humanitarian, that it at once commended itself to the sound judgment of this Quaker lady, and she determined, on her return to England, to establish, if possible, a similar institution; to open a house and take under daily shelter the helpless children of the very poor; to wash, feed, educate and amuse them during the day, and restore them to their parents when the day's toil was over.

In February, 1871, in a very unfashionable quarter of London, indeed, in the unsavory region of Ratcliff, a house was taken, and the crèche, or babies' home, was started on the model of its Belgian namesake.

It would be both tedious and unnecessary were we to attempt to describe, either the pioneer crèche of M. Marbeau, or the many similar institutions which have since sprung up on the continent of Europe.

It will be sufficient for our purpose to give the leading features of a model crèche, and, as Mrs. Hilton's combines most of the latest improvements of the continental system, with some that are more especially English, and some that are emphatically her own, we shall keep this institution in more immediate view in explaining the salient points of these baby homes.

As a matter of primary importance, there must be secured a large, airy and sunny house, and this in a neighborhood easy of access to the poor. We will imagine such a dwelling procured. On the ground floor must be the matron's office, where all applicants, who would leave their infants, must come in the early morning before any further steps can be taken. Here the applicant is met at once by an inexorable rule—the rule of the Charity Organization Society—the rule of strict investigation; no child being taken unless (1) the mother is a married woman, and (2) unless she is unable to be self-supporting apart from such aid. This point satisfactorily settled, the little one is taken to an adjoining room where the doctor (in every case

an unpaid officer) forbids the admission of those who are suffering from any skin or any other infectious disease. This ordeal passed (and it is all the work of a few minutes), the mother leaves, and the little one is handed over to the care of a paid nurse. And now begins the real work of the crèche. First, the infant is taken to the lavatory; is stripped of the clothes in which it is brought; then washed and re-dressed in clean clothes belonging to the institution. Before following the little ones through the pleasures of the day, let us see what is done with the discarded clothing. On one side of the hallway adjoining the staircase the wall, from the ground to the roof, is studded with rows of bags, each one being numbered, and the children's clothes, as they are taken off, are severally placed in these bags which are hung on a certain hook, in accordance with the number which the child receives on entering the crèche.

In order to have these bags well aired while the children are there, a current of fresh air is kept constantly passing up the side of the wall covered by the bags and allowed to escape through a ventilator in the roof. In this way the clothes in which the children are brought, are rendered pure and sweet, and the child, at evening, is restored to the parent in a better sanitary condition.

But to return. The bath and change of garments completed, the children are admitted into the crèche proper, which is usually divided off into two departments, one for children of from two to five year's old, the other for infants and the very young. These departments, in Mrs. Hilton's crèche, we saw in their full glory, and a beautiful sight it was. In the lower nursery, bright, laughing, and often really beautiful faces were lifted up as we entered, as though inviting a kiss. Fifteen or twenty, less shy than the rest, ran forward to see the stranger who was invading their domain. A dozen tiny hands pulled hither and thither, as though claiming especial recognition, and we could not refrain from contrasting this merry scene, with the children in the workhouse ward, separated as they are from their mothers, and knowing little, if anything, of the merriment of a joyous childhood.

Running the whole length of the room and close to the wall, was a row of swinging cots with spotless drapery, and in every way tasteful. Above the head of each cot was the name of a flower, painted on an illuminated shield, while the whole interior of the room with its plants, its bright colors, its toys, its picture books and its little swings, gave an air of homelike cheerfulness which must be seen to be appreciated.

When we visited this scene of a woman's love, many of the cots were occupied by those asleep, fatigued with play. And what a sight it was! Here, a whole tin army had been swept down by the tiny, naked arm of the sleeper. There, a half of the animals in the Noah's ark lay prostrate upon the white quilt. Not a single expression of countenance did we see but indicated that the dreamland of these little sleepers was tinged with the bright surroundings of their waking hours.

The upper nursery was to all intents and purposes a repetition of the lower one, except that here, the extremely tender age of the inmates cast a more subdued air over the room. There was not so much of the merry boisterousness of childhood; there was more sleepfulness; more quiet nursing; but still, all was bright and cheerful, showing that they were provided with all the attention and comforts which their tender years demanded.

One feature, however, of this upper nursery, borrowed from the continental model, was striking. At one end of the room was a *pound*, as it is called, a space some five feet square, enclosed by a wire screenwork and covered with a soft mattress. Here, the baby athletes of the crèche were allowed to roll and expend their superfluous strength without risk of bodily harm.

So far, the crèche is nought but a scene of childish enjoyment.

But now, we must visit a far different scene. Some of the children who are brought to the crèche are ill, but not with any infectious disease. In some cases they might be sent to the "Hospital for Sick Children" only three streets distant from the crèche. But oftentimes the mother prefers to nurse the sickly child herself and to give it her personal care when

the long hours of work are over. And oh, how natural! But what is to become of the little sufferer during the day? Let us return to Mrs. Hilton's crèche. On the upper floor of all, is the Infirmary, tended by a head nurse, one who has been trained in hospitals and is competent to the task.

As we stood in that miniature hospital, strange thoughts swept through the mind.

In one cot lay a beautiful girl, a very babe, her complexion like wax lighted up from beneath, and her large, blue eyes prematurely intelligent, gazing wonderingly on all around as one dazed with a strange scene. She was dying of rapid decline.

A tiny boy in the nurse's arms had a pinched, wrinkled and old-looking face, with sunken, glassy eyes, like the face of an old man in the last stages of consumption. His lifeless hair, his little emaciated hands and his withered frame but too plainly indicating that he was soon to pass away.

We saw some half dozen other little patients in this room, and although the room itself was one of the brightest of the establishment, we turned away, sick at heart, at this awful instance of what sin has wrought in this world of ours, and bent our steps to other and more pleasant scenes.

In all of these institutions there are various supplementary departments. There are rooms fitted up with miniature chairs and miniature tables where the children take their stated meals. There is a room where the little ones, who are old enough, enjoy the pleasures of a kindergarten. There is a play-ground where they go by detachments, and are taught such games as develop, not only the physical, but the moral instincts of the child; and what this means any one will understand who has taken the trouble to watch the inane and demoralizing pastimes of the street children in any large city.

Such then briefly told is the crèche.

One objection and one only can be made to this, or indeed to any other scheme which is based upon the broad and business-like principles of the Charity Organization Society, viz., the *cost* of maintaining it.



In the crèche at Paris, of which the Curé of the Madeleine is the honorary president, the expense is about fifteen cents per day for each child, or about \$45 per annum.

According to a late report of Mrs. Hilton's crèche, the average annual expense per child is about \$40.

How is this to be met? Of course, an institution such as this, which is based upon the sound principle of "helping the poor to help themselves," *i. e.*, not pauperizing them, must demand *some* payment, however small, from the parents, and must enforce this punctually as a *sine quâ non* of receiving the children.

Is it to be expected then, that the poor women, who are likely to patronize such an institution, can afford to pay from twelve to fifteen cents a day for each child entrusted to the crèche? Is this to be expected of women who work for small wages rather than submit to the degradation of begging?—who prefer to toil rather than let their children grow up to feel no shame in asking for doles of money or food or clothing? Surely not. This would be a mere caricature of charity.

The burden of these institutions must be borne by the community, by the benevolent, and it is here that the Charity Organization Society meets every citizen with its sound practical wisdom. It says in effect to the benevolent, "we ask you, not to give your money at the door and on the street to those of whose antecedents and circumstances you are ignorant. Do not pauperize our people by paying arrears of rent, which would never have been incurred but for your own unwise rent-paying in the past, and by which you have weakened the poor man's ambition." What then? Does the Society encourage selfishness?—encourage the benevolent not "to consider the poor"? Far from it. It simply urges the benevolent to save the money which is now wasted upon the impostor, the idle, the dissolute, the pampered beggar, and to give it to schemes such as the crèche which tend to elevate and ennoble the poor.

Yes, and it says to our citizens at large: "Take your choice; give your money to institutions which strike at the very root of beggary and vice and crime, which reach a class that your clergy are powerless to deal with, which elevate the poor; or

with an ever-increasing criminal population it will be taken from you in the shape of increased taxation to support your reformatories and your prisons — monuments of neglected duty."

One of the greatest wants of our city to-day is the establishment of a crèche. It is no sentimental want. We know whereof we speak when we say, that an institution such as that which we have described, conducted on sound business principles and administered by business men, would be one of the greatest of boons to the City of Buffalo. There is scarcely a week that passes but brings to our notice, cases of distress, arising from the fact that the mother, who is able and willing to work and has work offered, is reduced to begging simply because she has no one to take a loving care of her little ones.

We entreat those who are parents, and who know how deep is a mother's love for her offspring; we entreat those who have a sincere love for the poor, and desire to see them ennobled and not degraded; we entreat those who can feel for the woes and trials of our common humanity, to adopt here, and adopt at once, what has been so eminently successful in France, in Belgium and in England, and so doing the poor will bless you, and even the little ones will rise up to call you blessed.

#### NOTE.

So deep an interest was manifested in the establishment of an institution similar to that described in the foregoing pages, that during the autumn of the year 1879, the plan of a model Crèche, designed from the writer's experience of such charities in France, Belgium and England, was laid before a meeting of leading citizens of Buffalo. The plan was immediately adopted, and steps taken to carry the proposed scheme into effect. Representatives of the various religious societies in the city pledged themselves to raise funds; entertainments were given to further the project, and by December, 1879, a sufficient sum of money had been raised to warrant the Crèche Committee in choosing a suitable site for the building and commencing operations. A central location was found on the east side of the city, and the writer at once opened a correspondence with Mr. Benjamin Fitch, of New York, the owner of the property,

in order to secure a lease of the same. Mr. Fitch entered heartily into the scheme, and most generously gave the Charity Organization Society the house and grounds which they had proposed to rent.

Although in no sense of the word, the founder of the Buffalo Crèche, Mr. Fitch thus became its most liberal benefactor, and its present success is largely due to his liberality.

A lady, who has taken the deepest interest in the movement from the start, thus writes from London, after having seen similar institutions abroad. The following extract is taken from the "Buffalo Courier":

"Mrs. Hilton has made the best of the material she had on hand, but when I have said that, I have said all. Our Buffalo Crèche is indeed a "Model Crèche." There is no comparison to be instituted at all. The children at Mrs. Hilton's are washed in tin hand-basins when they are brought in the morning, and there is nothing to correspond with our commodious bath-rooms. The cradles and cribs are neither so pretty nor so tastefully arranged, nor did I discover any single instance wherein we could improve on what we have. I made up my mind that we had a beautiful Crèche in Buffalo, and what improvements are to be made must be in its running arrangement.

"Altogether, my investigation into London charities led to a most comfortable sensation of satisfaction at what we have barely commenced upon at home. We fairly begin where London has left off; and it was with a great sigh of relief and thankfulness that I realized that we should not be obliged to wait through centuries of civilization before we could hope to stand where England stands to-day in her charities."

The Crèche has now been in operation for more than a year. It has afforded food, shelter and the first steps in their secular education, to over three thousand little ones, the children of married women, whose circumstances have been investigated, and who were found to be unable to earn sufficient for their support apart from such aid, and it has proved itself to be one of the most effective aids towards the repression of Pauperism which the Society so far has set on foot.

It may be of interest to some of our readers if we give the

## RULES OF THE INSTITUTION.

*No person employed in the Institution, in any capacity whatsoever, shall use his or her position for purposes of proselytism or spiritual instruction.*

1. Nurses must be ready to receive children at a quarter to seven each morning.

2. Each infant shall be provided with two feeding-bottles, the one not in use to be kept in clean, cold water, after having been thoroughly cleansed.

3. Each child shall be provided with separate towel, sponge and comb; also with bowl, mug, plate and spoon.

4. Each child, on its admission, shall be thoroughly washed, and dressed in clothes belonging to the Institution, its own clothes being placed in a bag provided and hung in the air clothes shaft.

5. The greatest care shall be exercised in receiving children each day, so that no case of ophthalmia or infectious skin disease shall be admitted.

6. If, during the day, any child shall be found with any symptoms of measles, fever or whooping-cough, or other infectious disease, the nurse shall instantly communicate with the Matron, who will prepare a room for its reception, after which the cot, with the bedding and clothing shall be sent to the laundry to be disinfected.

7. Soiled linen and everything offensive shall be removed immediately, and a solution of carbolic acid shall be used freely on the floors; also for purposes of cleansing and purification. The carbolic acid to be in the charge of the nurse, and to be used by her only.

8. No child shall be allowed to sleep anywhere except in its cot, great care being always taken that the safety-belt is securely fastened.

9. No servant shall occupy herself with working or reading during the hours of attendance, as the children require all care and attention possible.

10. The nurse is requested to see that the food sent up is sufficient, and if any child is unable to eat the food provided, to send down at once for what she deems suitable.

11. All are requested to speak kindly and lovingly to the children and to make the place bright and home-like.

It is the duty of the Matron to see that these rules are strictly carried out.

## IV. THE PROVIDENT DISPENSARY.

What an array of conflicting thoughts arises in the mind with the bare mention of the two words "Hospital" and "Hospitality"! To one who is accustomed only to modern habits of thought, it must doubtless sound strange and unnatural to associate together two ideas so apparently incongruous; and we can well imagine such an one asking, what there can possibly be in common between a hospital—an asylum for the reception of the sick, with all its sad surroundings—and hospitality, with its visions of the home and its warm-hearted entertainment of the guest.

Antagonistic as these words may appear at first sight, they are nevertheless most intimately related; not in etymology only, but in fact—in the things which they signify; and in the near past the secret link which exists between them, and which the obliterating hand of time has now all but concealed from view, was distinctly perceived and understood.

The early Christian hospital, far from being simply a lazaret-house for the care of the sick, was, on the contrary, the monastic home; the centre of missionary work; the centre of educational work; the centre of all the medical and relief work for miles around. In these early days, however, when companies of pilgrims, on foot or on palfrey, were constantly passing from one part of the country to another, on their way to some famous shrine; or when some regal or knightly party was making a progression through the country, it often happened that the hospital became the hotel (only another form of the word hospital), the place of lodgment, where guests, whether pilgrims or knights, were welcomed and entertained with all the hospitality of the olden hospital.

Indeed, at the present day, many a tourist in Europe, during his ramble among the Swiss Alps, has been similarly entertained by the monks at the hospice or hospital on the Great St. Bernard.

Now, whatever departments of charitable work were carried on in these hospices or hospitals, whether it was the education of the young, the care of the aged, the entertaining of guests,

or the tending of the sick, it was all, in these early days, "hospital" work; and so firm a hold did this hospital idea, in its wider sense, take upon the public mind of England, that to this day there still exist a few lingering traces of the ancient use of the word. The legal designation of the Blue-coat School, for example, is Christ's "Hospital," although there is no hospital in the modern sense of the word connected with it. The asylum for aged and disabled pensioners is commonly called Chelsea "Hospital," although again it has none of the features of the modern institution. Even houses for the reception of guests, both here and in Europe, are called hotels, *i. e.*, hostels or hospitals, although they are simply wayfaring inns, fitted up at times with all the luxuriousness and barbaric splendor of an Oriental palace.

And thus the only department of the ancient hospital, which at the present day is known to any extent under this olden name, is the Infirmary, or department for the sick, all the other departments having been detached from the hospital proper, to start as separate institutions under other names.

These facts have an important bearing upon what we now have to say.

We repeat, then, that the ancient hospital, with its various departments, was a place for the reception and entertainment of *guests*. It is true that a traveller might be ill, and need the quiet and care of the infirmary, but even then the sick man was still a guest, treated in every respect as a guest, though expected upon recovery to make an offering to the hospital which had sheltered him, suitable to his position in life.

This was the good old Catholic way of doing charity. There was nothing pauperizing about it; nothing to kill even a poor man's self-esteem, or destroy his spirit of independence. The Church hospital took care of the rich and poor alike, asking in return only what each could and ought cheerfully to give.

Now, let us turn from these Church hospitals to those of the present day.

If we inquire into the history of the eighty-one hospitals of the city of London, it will be found that with one exception, *viz.*, St. Bartholomew's, they are all the offspring of post-



reformation times, and what is still more remarkable, that the large majority have been founded during the present century.

This fact is full of significance; for with the passage from the pre-reformation to the post-reformation period, both the character of the institution and, as a result, the meaning of the word "hospital" underwent a complete change. The hospital was henceforth established upon a totally different principle from those of the olden time. It ceased to be a place of entertainment for guests; its social character was lost sight of; the infirmary was made paramount, and the relief of the sick became the one leading feature of the institution.

But this was not the only point of difference. It is with the rise of the modern hospital, that we detect the origin of a system, which to-day is the fruitful source of the numberless abuses in medical relief; injurious not only to the poor, but even to the medical profession itself.

The founders of most of these post-reformation hospitals, following the example of hospitality set by the more ancient though extinct foundations, offered the benefits of their charity to all the sick poor without distinction; oftentimes, without any restriction whatsoever as to character; invariably without any previous examination of the case; and without so much as asking payment even from those able to give it. This system, which copied only one side of the monastic system, which copied its spirit of large-heartedness, without inheriting its spirit of precaution and practical wisdom, could not possibly have been void of harm even in the earlier days when the country was thinly settled and the poor were personally known to the clergy; but to adopt such a system in the eighteenth and nineteenth centuries, especially in the large cities with their rapidly-increasing population, was simply suicidal. The natural result of the indiscriminate relief afforded to the sick at such hospitals as St. Bartholomew's, St. Thomas' and Guy's, was to invite the sick poor, however trivial their ailments, to seek the gratuitous relief of those wealthy foundations.

And here, let us note another stage in the history of the hospital.

The infirmary in the monastic establishment was simply part and parcel of their hospitality. It existed solely for the "guests," or for the poor of the district who might seek its shelter; and although the science of medicine formed the especial study of one class in the institution, still, the study was pursued, only to make the infirmary itself as perfect as the circumstances of the case would allow. It was not intended to be a school of medicine in the same sense as the Monastery was a school of divinity.

The modern institution, on the other hand, has come to-day to be regarded in all of the large cities of Europe as pre-eminently a school of medicine. It is true that these establishments, like the olden ones, vie with one another to make their internal arrangements as perfect as modern science can render them. At the same time, nearly all of the leading general hospitals of London, as a matter of fact, have colleges attached, and although every attention and all the skill of the faculty are bestowed upon the patients, these institutions are nevertheless regarded primarily, not so much as "retreats for sick guests," as well equipped institutions for professional training. To prevent misunderstanding, let us say that to this combination of hospital and college, we owe largely the rapid strides which medical science has made during the past one hundred and fifty years. Nevertheless, it was a development of the original idea; the founder thought only of establishing a hospital—a place of entertainment for the sick—his successors taking a wider view of the capabilities of such an institution extended its influence, as instructor, beyond the narrow walls of the building so as to reach the great world without.

Those who do not stop to think that a carefully guarded principle, which is good for one age, may be highly detrimental under a totally different state of society, especially if blindly carried out, may, perhaps, imagine that the charity, which threw open the hospitality of the monastery of the middle ages to all guests alike, must necessarily hold good, with regard to hospital relief in the nineteenth century.

Indeed, in England, until within the past eight or ten years, it was regarded as a species of social heresy so much as to question the wisdom, not to say the *morality*, of the system of out-door relief as carried on at the large hospitals and free dispensaries of London.

Now, living as we do, at a time when this old-fashioned, out-door system of indiscriminate medical relief is condemned in England by the leading men of the profession, the question arises, how came it to pass that this post-reformation system held its own, without challenge, for so long a time, and by what steps did healthier ideas finally gain the ascendancy?

We must not forget that London, of the sixteenth and seventeenth centuries, was a vastly different place from London of to-day. The city, itself, was comparatively in its infancy. Begging and mendicity were held in check by penal laws. The trade-guilds and the laws of apprenticeship were strong; and the working classes were not, as yet, as thoroughly isolated from the rest of the nation as they are to-day.

In a word, abuses of charity were not as flagrant as they are now, and the hospital, though working on a principle positively dangerous—dangerous to the patient, dangerous to all classes of the community—still, for many years, continued on in its old course, blind to the *moral* evil which was being done, and alive only to the physical good which was being effected.

With the rapid growth of the City of London, however, the work of the hospitals became terribly oppressive; the medical staffs had to be increased; students had to be pressed into the service; cases had to be hurriedly examined—hurriedly dismissed; and still, in spite of every expedient to reduce the labor, the crowd of patients seemed steadily to increase.

Every thing was done, moreover, that a large-hearted, though wrong-headed, benevolence could devise. Hospitals were multiplied in quick succession. Special hospitals were started so as to relieve the over-crowded state of the general hospitals. Free dispensaries were opened in various parts of the city. The laws, regulating poor-law medical relief, were amended and amplified. But all to no purpose. The number of patients seemed only to increase with the multiplication of

agencies for relief. The doctors worked heroically, but were overmatched—were overtaxed bodily and mentally, and the task of supplying adequate relief seemed hopeless.

Even at the time, it was felt by many a thoughtful physician that the overcrowding of waiting-rooms, the exhaustion of the strength of the patient by delay, and the mutual infection among large numbers of persons brought together into close contact, while in a highly susceptible state—evils necessarily attendant upon the indiscriminate and gratuitous offer of medical relief—did more harm than all the prescribed medicines could possibly do good. At the same time, the mockery of a medical examination which usually took place, and the stereotyped prescription which followed in the majority of cases, came to be a standing joke among the students.

To the honor of the medical profession be it said, the first step in a right direction was taken by the physicians themselves. We must ask you to bear in mind the fact that the Charity Organization Society of London was started in 1869, and we may remind you that among its most active members were some of the leading physicians of England. These gentlemen had come to the conclusion that a dispensary or hospital, conducted on the traditional system of indiscriminate gratuitous relief, could only become, to hundreds of thousands of honest people, a vast *school of pauperism*—demoralizing the honest poor, educating them in improvident and mendicant habits, and teaching them, in one most vital department of life, to be thriftless and dependent.

Moreover, it was evident to any one, that such a system as that in vogue, was plainly unjust to the medical profession; that it deprived of their rightful remuneration, a class of men who are proverbially unselfish and generous to the sick poor, and, although such a plea would never have been put forward by the younger physicians themselves—by the men who did the hard work—yet it was boldly and considerately stated by those of the profession like Sir William Jenner, whose position placed them beyond the suspicion of sordid motives.

Now, what was the result of all this quiet thought and calm discussion which silently spread throughout the thinking mem-

bers of the profession? Simply this; that a return to the old Catholic idea, which had been ignored by post-reformation founders, was highly desirable, viz., that every patient should be required to "pay" according to his ability; to pay, however small a sum, in return for what he received.

The first combined effort to remedy abuses in this direction was made in 1870, when, at a meeting presided over by the late Sir William Ferguson, a name well-known, even here, and at which one hundred and fifty-six of the medical profession were present, the following resolutions were passed:

1st. "That this meeting is of opinion that there exists a great and increasing abuse of out-door relief at the various hospitals and dispensaries of the metropolis, which urgently requires a remedy."

2d. "That, in the opinion of this meeting, the evils inseparable from the system of gratuitous medical relief administered at the out-patient department of hospitals and in free dispensaries, can be in a great measure met, by the establishment on a large scale of Provident Dispensaries, not only in the metropolis but throughout the kingdom."

In 1871, the council of the Charity Organization Society appointed a committee to act as their advisers on this subject of medical relief—a committee composed of some of the very ablest medical men in England. The conclusions at which these gentlemen arrived are remarkably instructive. They state, that of the hundreds of thousands (nearly a million) who frequent the Free Dispensaries and the out-door department of hospitals in London, *only a very small proportion are unable to pay anything*—this was said after a very carefully-conducted test—and they suggest that those who can pay, should be required to pay, while those who are unable to pay, should be sent to the medical branch of poor-law relief established to meet this very class of cases.

They moreover stated as their opinion that "*no one class of charities is doing so much to pauperize the population, to undermine their independence and self-respect, and to discourage habits of providence, as the medical charities.*" This, mark you, from medical men.

As a remedy for these abuses, the committee suggested the establishment of the Provident Dispensary. "It offers," said the committee, "good medical attendance and medicine at a price which even the day-laborer can afford to pay ; it receives all comers, men, women and children who are not earning more than a fixed sum per week, while its moral effect is excellent, since it tends to encourage habits of forethought and self-reliance." And they conclude with the suggestion that, until the Provident Dispensary be established, all applicants for treatment, whether at the dispensary or at the hospital (except cases of emergency), be investigated by the district agents of the Charity Organization Society.

One additional point and we shall pass from this part of the subject.

At a conference convened by the Charity Organization Society six years later, in 1877, presided over by Dr. Acland, Regius Professor of Medicine at Oxford, and President of the Medical Council of Great Britain, Sir William Gull moved :

"That the improvement of the people of London, in health and habits of thrift and independence, demands that, while on the one hand, out-patient departments should be regulated so as to secure the prompt treatment of cases requiring the special resources of a hospital, on the other, *free dispensaries* should be converted into *provident dispensaries*, and new provident dispensaries should be established in proportion to the wants of the population."

This was unanimously carried, and with the hearty support of such men as Sir Rutherford Alcock, Sir Douglas Forsyth, Mr. Erichson, Mr. Timothy Holmes and over sixty others eminent in the profession.

It is needless to trace, through all of its stages, a question which is now practically decided, and that, in the most representative city of the world, and by men of largest professional experience. All over England, the free dispensary is slowly but surely giving place to the provident dispensary, and the hospitals are in very many instances establishing affiliated provident dispensaries to serve as investigating-rooms, where patients may be classified and dealt with accordingly.



What, then, is a Provident Dispensary—the institution so strongly indorsed by the greatest living medical authorities in England, as the only way of checking abuse in medical relief? In other words, how does it differ from a Free Dispensary?

The object of both is, of course, to afford medical and surgical relief to those who are unable to pay a physician's fees.

In the Free Dispensary, however, the burden of the institution is borne by two classes, viz. : (1) the doctors, who receive no remuneration for their attendance and services, and (2) the public, who have either directly or indirectly to pay for medicines and all incidental expenses. Under this system, the patients—those who receive the benefit—pay no part whatever of the expense; nor is it known, in the majority of cases, whether the applicant for relief is really poor or *de facto* an impostor. The Free Dispensary has no machinery at its command for the sifting of cases or for the verification of statements, nor has it any means of protecting from waste, the funds placed in its hands. It stands on the same level of unwisdom in charity, as the average soup-kitchen or any of the other demoralizing inventions of modern times which pass under the holy name of charity.

The Provident Dispensary, on the contrary, is based upon the principle of helping those only, who are willing to help themselves. But how is this done?

When application is made for membership at the office of the Provident Dispensary, the case is investigated so far, and so far only, as to show whether the applicant is entitled to become a member, *i. e.*, whether he is so poor that although he can pay *something* he cannot afford the usual fees which the practitioner expects from the well-to-do working classes. If he is able to pay these fees the application is at once dismissed. If, on the other hand, it is found that the applicant comes within the scheme of the Dispensary, he is required to pay a stated sum—a sum within his means—to pay it in advance and to pay it punctually, week by week, in sickness and in health, the year round. He thus becomes entitled, in case of sickness, to medical attendance and medicines, either at the

Dispensary or, if need be, at his own home, and he also has the privilege of selecting his own medical attendant from the whole medical staff of the Dispensary. It is thus no longer a "school of pauperism," but a "school of thrift." Nor is the poor man's self-esteem destroyed, since he pays for what he receives and has a right to it.

It is scarcely possible to overrate the advantages of such an institution to all classes of the community. It is a blessing to the honest, struggling poor, for it relieves them, when they or their families are ill, of that terrible incubus, a doctor's bill, the very thought of which often retards recovery.

It is a relief to the taxpayers, for it cuts off, on the one hand, from the receipt of gratuitous dispensary relief, those who can pay if they will; while, on the other hand, it reduces to a minimum the number of those who are entitled to poor-law medical relief, by confining it to those who are too poor to pay anything whatsoever—a very small class—but the only class entitled to gratuitous relief.

Moreover, it is of benefit, from a pecuniary point of view, to the profession. It in no way interferes with the honorarium of the physician, except that if successful, it increases his income. It takes no patients from his books who are able to pay. It simply strives, by obliging each man to pay what each is able to pay, to relieve the doctor of a great deal of gratuitous labor. It tries to reach a class of people who to-day are a dead-weight upon the profession, making their bodily ailments a plea for gratuitous relief.

Moreover, in London, the Provident Dispensary has been found to meet other and important wants.

It has relieved the out-patient department of the hospitals of trivial cases; it has supplied the students with domiciliary experience which can never be acquired in the hospital; and it has brought the "homes" of the poor under the more immediate supervision of those whose profession it is to spread a knowledge of the importance of obeying sanitary laws.

Now, in England, where these Provident Dispensaries have been in operation for some years past, what has been the

result financially and practically? Have they accomplished all that the advocates of the system claimed for them?

We must be content with one or two examples. During the year 1876 the members of the Provident Dispensary at Northampton entitled to attendance, were about one-third of the population; the payments made by them amounted to \$11,000; and the amount paid to the three medical officers for the year, was \$8,500.

At the Derby Provident Dispensary there were 5,600 members who paid \$5,000, and of this sum, \$2,500 was voted to the medical officers. In Manchester with 13,700 members the payments amounted to \$14,500, and \$7,500 were paid to the doctors.

To show that even the very poor can be brought to see the advantage to themselves, of paying for medical relief as for any other necessary of life, we have only to take the case of St. George's Provident Dispensary in London. This had been a Free Dispensary, and when placed on the Provident principle a guarantee fund was subscribed, to meet the cases of persons who, although not entitled to poor-law relief, might be unable to make the payments required at the Dispensary. *Of this fund no use whatever has been made.* The class intended to be benefited by it, had no existence except in the imagination of the benevolent persons who started the fund.

It must be acknowledged, that in a country like England with its church traditions, its hospital traditions, and its professional traditions, where prejudice is strong and deep-rooted and where precedent is all-powerful, so radical a change as that which is now being carried out must necessarily be slow and effected with difficulty. Yes, the abuses are of long standing and have been neglected, and their cure cannot be effected in a moment.

But is this the case in our own country—in our own city? Here in the City of Buffalo one source of abuse, as yet, has no existence. At none of the hospitals of the city, nor even at the Medical College, has there been established as yet any out-patient department. Nor is it probable that either of the General Hospitals will attempt out-door relief, at any rate, for

many years to come. So far, then, as these institutions are concerned, the field is clear. We can, if we choose, start from the advanced point which has been reached in England only after a desperate battle and by the combined efforts of the strong men of the profession.

With regard to Free Dispensaries, however, we stand to-day where the City of London did ten years ago.

Now, in the few cases in which the Provident Dispensary has failed on the other side of the Atlantic, what has been the cause of failure? This, and this alone; that the pauperized poor will not pay as long as they can obtain medical relief gratis. It is an illustration of the saying of a witty archbishop, "If you pay a man to work, he'll work; if you pay him to beg, he'll beg." In districts where short-sighted men have held doggedly to the Free General Dispensary system in spite of the unanswerable arguments against it—where the rivalries or the ambitions of members of the profession kept numberless special dispensaries alive, thus placing a premium on improvidence and encouraging the poor to be thriftless, what could be expected but the desertion of the Provident Dispensary and its ultimate failure?

Now, here is our danger. Even if it should be deemed advisable to start the Provident system in our city, little indeed can be effected unless the medical men themselves are convinced that the "Free" system is a positive curse to the poor.

To the medical profession, however, we look, not for opposition, but hearty support. "That which I admire in the medical man," writes the Rev. F. D. Maurice, "is this: though he is continually looking upon disease, *he believes in health*. He never for a moment allows himself to regard disease as the natural condition of man. . . . He never fancies that he is to enter into terms with it—to acknowledge its supremacy. He has to fight with it, and if he falls a dozen times he has to rise up and begin the fight again."

Yes, and surely we are expressing the principle of every honest doctor's life when we say, that he views health as man's normal condition. Here is our hope for the future. Are the

physicians of our city willing to promote the physical health of our people at the expense of their moral health? This we cannot think. The Provident principle is the only one which is wise and loving at the same time ; the only one by which we can minister to the bodily suffering of the poor without fear of demoralizing and pauperizing them. We, therefore, call upon the physicians of the city at large, and more especially upon those who are now connected with Free Dispensaries or Free Infirmaries, to join in the establishment of a uniform provident system throughout the city. It is not a favor which the Charity Organization Society asks, but the fulfilment of a sacred duty which we owe to the poor and to society.

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## V. WOMAN'S WORK.

Some short time ago, it became known to the people of England, through the kindly intervention of Lord Beaconsfield, that there was living in a wretched tenement in London, an aged lady, a Viscountess, one of the peerage of Great Britain, who for years past had been earning a bare subsistence by making shirts for four cents each ; but who, through the infirmities of an advanced age, was unable any longer to make even this starving pittance.

No sooner had the bare fact become known, that a woman of gentle birth and education had been bearing heroically and in silence for long years so deplorable a condition, than the public press, secular and religious, seized eagerly upon the story of her life ; every incident that could heighten the coloring of the picture was brought to light, even the tenement in which she lived, with its scanty surroundings, was paraded before the public eye, and not until long after the suffering had been finally and adequately relieved by the benevolent, was the tale of woe allowed to drop into oblivion.

As deep an interest as that manifested in the most minute particulars of this remarkable case of actual life, is often shown even in the ideal woes of the world of fiction. How often

is it that a romance, powerfully written, and which takes the reader into scenes of misery and suffering and poverty, awakens emotions which the passing sight of real poverty is powerless to arouse, exciting an interest in the fortunes of some poor, struggling, imaginary creature which is seldom brought out, in the same degree, by actual contact with real misfortune. How often will a novel, a drama, a graphic description of fictitious wretchedness, even draw tears from those whose lives are spent in a continuous round of social pleasure, and whose whole interest in life, lies in the narrow circle in which they move.

If we were to stop to reflect upon such a phenomenon as this and ask ourselves how it is, that the strongly drawn picture, whether of real or fictitious distress, makes so deep an impression upon the mind, we should very likely come face to face with a most important truth. We should, perhaps, find that one of the chief charms of such reading is, that it takes us into unfamiliar regions; that it leads us into scenes totally unlike our ordinary surroundings; that it brings us in contact with people whose habits of thought and mode of life are strange to us; in other words, that it takes us out of our own sphere and places us in a position from which the world and life look altogether different.

Yes, and if we were to supplement our reflection by inquiry, we should very probably find, that the scenes and the characters of romance which interest us so deeply, are not, after all, the mere creation of the writer's own mind, but the reflection of a state of things actually existent in our world; that if we would but give ourselves the trouble, we might easily find the original of Dickens' "Little Joe," or of Hood's heroine of the "Song of a Shirt" in our own streets, in our own city, perchance very near our own doors.

It might be possible, moreover, without any great difficulty, to find men and women (not many, it is true) whose hearts have outgrown the narrow circle of their own immediate position in life, who are continually coming across just such instances of suffering as that of the aged shirt-maker, or of the fictitious character in the romance; people in humble



station, whose lives are as full of heroic suffering, or as full of degradation and villainy as the characters of fiction; people who have as noble impulses as the noblest of the land, ay and as great and terrible temptations to evil.

In plain language, there is, in every city, outside of the small circle of wealth or competence, a vast outlying region of poverty, of which the rich, as a rule, know next to nothing, unless it be through sensational articles in the papers or through highly-wrought works of fiction. Even the little that the so-called benevolent learn of the poor, when they come to the back door of their mansions or their homes to *beg*, is more often a tissue of falsehood than a true story; a tale ingeniously devised by the parents and even taught to the children for the express purpose of exciting pity; a worthy return, indeed, for gifts which only degrade the recipient.

Here, then, we are confronted by a terrible truth; that in spite of the teachings of Christianity about love for one's neighbor, there nevertheless exists between the extremes of society, between the rich and the very poor, a wide chasm; the rich, knowing little indeed of the poor, except as beggars, still oftener as impostors; the poor, knowing little of the rich except as simple-hearted people who, out of their abundance relieve them of the consequences of their own improvidence and thriftlessness.

This may seem at first sight a sweeping statement, yet it is made deliberately, and after many years of experience in such matters. If any proof of this statement were needed, one has only to cross-examine any of the kind-hearted women who belong to the well-to-do classes—to society as it is called—and having gained all the information in her possession respecting a given case, subject it to a thorough investigation, to be convinced how little the rich really know about the poor.

Now, how is it possible that there can be any real sympathy, any real bond of union, between rich and poor as long as the one is constantly haunted by the fear of deception, and the other is constantly devising new schemes of deceit? Or further, how is it possible to avoid such a state of things

as this, as long as the intercourse between rich and poor is of so superficial, so slight, so detrimental a character as it is at present?

It would be too long a story to trace the rise of such a condition of affairs, as this isolation of the city poor; a state of things disgraceful to our Christianity, disgraceful to our civilization, disgraceful to our common humanity. Let the cause be what it may, it is a fact, that in every large city to-day, there is little if any of that intimate, personal, friendly intercourse between rich and poor which is characteristic of country life, and which alone can break down the barrier and make Christian love a reality.

How, then, is this bright dream of a re-union between the classes to be accomplished—to become a matter of fact? In answering this question we must bear distinctly in mind that the problem involves two important and vital points, which, though distinct and independent in themselves, are nevertheless intimately connected:

1. How are we to teach the poor to be truthful in their statements, and the rich to be wise in their benevolence? and

2. How are we to induce the rich to do their duty towards the poor, and the poor to do their duty towards the rich?

Upon wise answers to these two questions, wisely carried out, will depend (under God) the whole future of our city and of our country.

We do not hesitate to say that the answer which the Charity Organization Society gives to each of these questions is the only one which, under existing circumstances, can possibly be given.

So far as the untruthfulness of the poor is concerned, it is a notorious fact, that we, the clergy and laity of all creeds and denominations, have practically *taught* the poor to be untruthful, till the fact has become crystallized into a beggar's proverb, "pitiful tales, plentiful pennies." Out of all the cases which have come under our own observation during the past five years, not a single one, when thoroughly sifted, has been found to tally with the representations made. And

this is no exceptional case. Indeed, it is the experience of all who have ever had much to do with the poor, *i. e.*, as applicants for charity, that their statements, as a rule, are utterly untrustworthy. And is it any wonder that it should be so? Is it not a fact that in the past and even at the present day, the more pitiful the story and the more tearful the recital the greater chance does the applicant stand, especially if a woman, of getting assistance? And what can we expect from the poor in answer to our questions, but a germ of truth smothered in romance, past recognition, if this is the bait which takes best with the public and produces the largest results?

Or, take the other side of the picture. If the poor are untruthful to the rich, are not the rich positively cruel to the poor in the unkindness of their charities? Is it not strange, that thoughtful men cannot be brought to see that begging is, in its very nature, degrading; that to encourage begging by profuse alms-giving, is to help to degrade our people? Does not the natural instinct of any one who is worthy of the name of *man* revolt from the idea of soliciting alms? Would the rich like to have their children brought up to all the mean tricks and dishonest shifts of beggary? To say that their children are beyond the necessity of resorting to such a mode of subsistence is irrelevant. Beggars are men—men whom we have degraded, either deliberately by our unwise alms-giving or virtually by our failure to teach them, as we would our own children, that to beg is a disgrace. It has been said that begging is a necessity if a man is destitute. On the contrary, begging is no more a *necessity* of the destitute than it is of the rich. Poverty and begging have no necessary connection the one with the other; and rest assured that not until this weighty truth, which the Charity Organization Society is striving to enforce, finds a lodgment in the minds of our more fortunate citizens, will the poor receive so much as justice at our hands.

Now, the Charity Organization Society, recognizing the fact that the poor have been encouraged in untruthfulness, recommends, as the surest way of effecting a cure, to give them to understand that their statements will invariably be submitted

to strict investigation before any adequate relief will be given by the community; and it holds, that by thus removing the incentive to untruthfulness, and by this means alone, can we ever reclaim them.

At the same time, it entreats the benevolent not only to withhold their charity pending investigation, but to try in every case to wean the poor from habits of dependence by pointing out in a kindly spirit the disgrace which it entails.

And here, it may be well to meet an objection which has been made to the Society, even by some of its well-wishers.

It has been said, and in all kindness, would not the Society be far more useful if it undertook not only to investigate cases, but to give relief; if it were to act as the medium of relief between the benevolent and the poor?

Those who offer such a suggestion miss the deep meaning of the Society's work. The leading idea of the Society is to help the poor *ultimately to do without help*. In the case of those who are already pauperized, it is the aim of the Society to induce them to rely more upon themselves and less upon others; to lead them gradually on, by encouraging habits of thrift and by the establishment of provident institutions, to forgo the weekly or monthly grant of poor-law relief; and as their condition improves and their views become healthier, to induce them to forgo even private assistance, so that they may be reclaimed from pauperism and be placed on a footing of self-dependence. The aim of the Society, we repeat, is not only *not* to give relief but to foster that spirit of independence which will, in the end, make relief unnecessary in the vast majority of cases.

But more than this. The Society would regard it as positively ruinous to the best interest of the community were it to offer to act as almoner for our citizens. It holds that already there is by far too much charity done by proxy, through the clergy, through relief societies and through guilds; that for the Society to undertake to stand between the giver and receiver of charity, would be one of the greatest calamities that could befall our people. Not only would it put an end to the little intercourse which now exists between rich and poor, but

it would become the very means of widening the chasm. It would stand as an impassable barrier between the classes and help on the very catastrophe which it is its object and aim to avert.

This leads us to a very important part of our subject.

If there is one danger greater than another in the establishment of a uniform system of charitable work, it is lest the Society, with its strict, undeviating method, come to be regarded as taking the place of *personal* interest and *personal* labor in the well-being of the poor.

The Charity Organization Society distinctly disavows all interference in the work which individuals can perform by themselves and which it is their duty to perform. It offers its assistance in such work only, as the individual is unable to do thoroughly and well, as, *e. g.*, the organizing of the charity work of the city, the sifting of statements and the impartial decision of cases. It holds as an axiom, that if ever the chasm which now separates the poor from the rich is to be closed up; if friendly intercourse is ever to be brought about; if sympathy and attachment and mutual trust are ever to be developed, these grand results can be attained, not by the mechanical movement of a society, but by the loving influence of the individual heart, gradually wearing away the accumulated unconcern of the poor towards the rich and the rich towards the poor, caused by years of neglect and separation.

Think not, for a moment, that alms-giving, however lavish and extravagant, will ever produce one healthy attachment or cement one true friendship between rich and poor. The poor will take your gifts and laugh at your credulity. What they need is not so much material help as honest *friendship*; not so much the dole of money or clothing, still less the gift of a tract, as the warm heart which can enter into their struggles and their trials, and the brave heart which can bring them courage and fortitude to stand up and battle in the struggle of life.

We have spoken of the City of Elberfeld as a remarkable example of what may be accomplished in the repression of pauperism and the extinction of begging, by wise action on

the part of the citizens themselves. The success of this experiment (and it is now a well-established fact) is due to the principle which we are now advocating, viz.: the *personal* intercourse of the wealthier citizens with the poor *at their homes*; in other words, the bringing together of the extremes of society in a spirit of honest friendship and not merely from a feeling of pity.

Under the system adopted at Elberfeld the poor are divided into groups, each group consisting of a few families, and each cluster of families is committed to the care of an intelligent visitor, who spends a part of his or her leisure time in going in and out among them as a friend, learning their individual trials, keeping alive their self-respect, fostering hope, repressing any tendency to a spirit of dependence, and forming a powerful check on imposture. And mark the result of this system. If the poor really need assistance, who knows as well as this friend what to give, what to withhold? Who knows as well each crisis as it arrives in the history of the poor family, when charity can be wisely given? Who knows so well what the home needs to make it bright and cheerful; or what the children need to make childhood happy? And so it has come to pass, that in the city of Elberfeld there is no necessity for begging; the poor are taken care of at their homes, and pauperism itself has been reduced within remarkably narrow limits.

Wherever this system of bringing the classes together *on the basis of simple friendship* has been judiciously carried out, the result is the same.

Miss Octavia Hill and her band of heroic workers in Barrett's Court and elsewhere can testify to this. "Several things appear to me to be evident," writes Miss Hill, "(1) that if the poor are to be raised to a permanently better condition, they must be dealt with as individuals and by individuals; (2) that for this hundreds of workers are necessary, and (3) that this multitude of helpers is to be found amongst volunteers whose aid, as we arrange things at present, is, to a great extent, lost."

Let it be remembered that the conclusions at which this



lady has arrived are not simply theoretical, but the result of years of intimate intercourse with the poor.

"I hope," she writes, "for a return to the old fellowship between rich and poor, to a solemn sense of relationship, to quiet life side by side, to men and women coming out from bright, good, simple homes to see, teach and learn from the poor." She points out that it is the families, the homes of the poor, that need to be influenced, that we ought to think of the poor as husbands, wives, sons and daughters, members of households as we are ourselves instead of contemplating them as a class different from ourselves. "Our ideal," she says, "must be to promote the happy natural intercourse of *neighbors*. We must know the poor; we must enter into their lives and their thoughts, and let them enter into some of our brightness, so as to make their lives a little fuller, a little gladder."

Referring to the idea which some people have, that their duty to the poor is fully discharged if only they are lavish in their charity, she writes: "Remember, though you may send your money, and send it to those who use it wisely, the gift is a very poor one compared with that of *yourselves*. It is *you* who are wanted there, your love, your knowledge, your sympathy . . . if you saw you could not leave things as they are."

And she continues: "I have sometimes been asked by rich acquaintances, when I have said this, whether I do not remember the words, 'never turn your face from any poor man.' Oh, my friends, what a strange perversion of words this seems to me. I may deserve reproach; I may have forgotten many a poor man, and done as careless a thing as any one, but I cannot help thinking that to give *one's self* rather than one's *money* to the poor, is not exactly turning one's face from him. If I, caring for him and striving for him, do, in my inmost heart, believe that my money, spent in providing what he might by effort provide for himself, is harmful to him, surely he and I may be friends all the same. Surely I am bound to give him only what I believe to be best. He may not always understand it at the moment, but he will feel it in God's own good time."

Although Mrs. Hilton's work at the Ratcliff Crèche has been in a very different field from Miss Hill's work, still the Quaker lady's experience tallies, in a most marked manner, with that which we have just adduced.

Not only does she come into personal contact with the mothers, when the children are brought to or taken from the Crèche (though many a life-long intimacy is thus formed), but when the children are ill and cannot be taken to the cradle, Mrs. Hilton and the nurses visit the poor home, so as to make sure that the ignorance or destitution of the parents shall not impede the recovery of the little one. And what think you is the result of such loving ministrations? Only what might naturally be expected; the development of all that is noble in our humanity, gratitude and love and mutual good-will. Yes, we may take it as an axiom of our lives, that if we find untruthfulness and ingratitude and deceit as the fruit of our gifts to the poor, it is a sure evidence that our charity is of the wrong kind, and is demoralizing the poor. But if, withholding gifts which only pauperize, we cultivate their *friendship*, treating them with the same courtesy and consideration and delicacy that we show to our peers in society, they will appreciate it, and unless a false charity has already killed the finer instincts of their nature, they will be as true and as responsive and as loving as the noblest of our kind.

The Charity Organization Society in this city has started on its work. It is striving by every means in its power to check untruthfulness and imposition on the part of the poor, and unwise and demoralizing alms-giving on the part of the rich. And even this is difficult enough; difficult from the harm which has already been wrought by unwise charity; difficult from the tenacity with which our citizens hold to long-established habits of alms-giving, which have been proved to demonstration to be degrading.

This brings us to another phase of the Society's work, and for which we ask your active co-operation. In order to make our meaning perfectly clear, we ask you to visit in thought any one of our District offices, on Tuesday or Friday evening, when the gentlemen composing the committee meet together,

after a day of business care and toil, to decide what it is kindest and wisest to do in the various cases brought before them. Now, if you were to listen attentively to all the facts and statements as they are submitted by one of the secretaries, you would very soon come to the conclusion, that although the committee was checking a great deal of fraud by its thorough system of investigation; although it was stopping a great deal of waste to the alms-fund of the city, and although it was doing a vast deal of practical good by procuring the necessary assistance in cases of honest destitution, still the committee did not and could not, unaided, reach the *root* of the trouble.

Now why is this? Simply because nine-tenths of the destitution and suffering of the poor has its origin in the *home*—in the ignorance and improvidence of the poor themselves. The society may establish its provident institutions for the poor, its Penny banks; its Provident dispensaries, its Crèches; it may strive to elevate the tastes of the poor by planning entertainments of a simple yet refining character; it may try to prevent the public demoralization of the young, who hang around the theatres and saloons and music halls of the city; committees may meet and discuss and decide; but unless the homes of the poor are reached, no permanent good can ever be effected.

Only one thing is wanting now (if our committees discharge their duties conscientiously and wisely) to make our work a grand success, and that is *hundreds of visitors* from the educated and well-to-do classes, especially the *women* of our city, who, as mothers and daughters, coming from bright and happy homes—homes adorned by virtue and radiant with love, can impart to the cheerless tenement or the wretched hovel, a little of their own happiness.

Those who have never given any earnest thought to the subject can scarcely appreciate the lasting good that might be accomplished, if every woman of education and household experience would devote a small part of her spare time (it is all we ask) to the cultivation of the friendship of one poor family—to the bridging of the chasm between rich and poor. Mark you, the society does not ask its visitors personally to

give relief; this it discountenances *in toto*. Nor does it ask them to minister to spiritual wants, this it positively forbids. It is equally opposed to the gift of a coal-ticket and the gift of a tract. What it asks of the visitor, is to treat the poor in all of her intercourse with the same delicacy of feeling and kind consideration which she would wish to have shown to herself.

This may sound strangely Utopian in the ears of modern Christianity, but rest assured it is the view which He takes who is no respecter of persons.

And what would be the natural result of such a system, thoroughly organized and put into active operation?

Once, let the visitor become the acknowledged friend of a poor family (not the dole out of charity), she would be a power in that home. In a very short time the house would be clean and kept clean for her reception. Her advice would be sought voluntarily upon matters of household economy. Her suggestion would be taken as to the advantages of the Provident dispensary or other schemes of saving. If a crisis should arise in the family when a son is to leave home or a daughter to go out to service, she would be looked to for advice and kindly suggestion. In a word, all avoidable pauperism would soon be a thing of the past, and an age of good will would be ushered in, when the poor would regard the rich as their natural friends and not, as now, fair objects for their deceit and imposition.

# IV.

## CHARITY ORGANIZATION

### AND THE BUFFALO PLAN.\*

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THE plan for the Organization of Charities, which we are about to describe, has now stood the test of more than eleven years in leading cities of England, and for over four years past has been in successful operation in the city of Buffalo, N. Y. ; indeed, we feel convinced, that it is the only plan, so far devised, for dealing effectively with the great question of pauperism. Before, however, entering upon the main question, we would call attention to two important facts :

First. In every one of our large cities, we see poverty, distress and want in a hundred different forms, from the temporary distress of the honest *poor* who prefer to work rather than to beg, to the chronic indigence of the *pauper* who prefers to beg rather than to work ; and so down to the criminal who has qualified by dissipation and lawlessness for the reformatory or prison.

Second. At the same time we see in these same cities various agencies, official and private, for the relief of this widespread suffering and destitution—asylums, benevolent societies, hospitals and reformatories for the giving of food, clothing or medicine, or for the reclaiming of the erring.

Yet, in spite of all that is being done in the way of charitable relief, it is found on all hands :

1. That pauperism is steadily on the increase in almost every city in the land.

\* Enlarged from the Thirteenth Annual Report of the New York State Board of Charities, Appendix, entitled, "Charity Organizations." Republished by the Buffalo Charity Organization Society. Fifth Thousand.

2. That the most truly deserving are those who do not seek, and, therefore, very often do not get relief.

3. That the pauper, the impostor and the fraud of every description carry off at least one-half of all charity, public and private, and hence there is a constant and deplorable waste in the alms-fund of every large city.

4. That by far the larger part of all that is given, even to the honest poor, in the name of charity, is doing positive harm by teaching them to be idle, shiftless and improvident.

5. That but little effort is made, as a rule, to inculcate provident habits among the poor, or to establish provident schemes based on sound business principles, so as to aid the poor to be self-supporting.

6. That little, if anything, is being done to check the evils arising from overcrowded and unhealthy tenements, or to suppress the curses of bastardy, baby-farming and other evils peculiar to the individual city.

Now, we say, without fear of contradiction, that no single parish, no single church, no single benevolent society, no single association ever has or ever can accomplish any permanent reform in this matter of pauperism, with all its attendant evils; and that so long at least as a community divided up, as every community is, into opposing creeds and parties, refuses to work on some common principles which all can adopt, no reform can be expected. On the contrary, the very fact of the existence of various conflicting interests preventing band-work, preventing union, preventing harmonious co-operation, can but tend to aggravate the evils which it is the object of each to eradicate.

Besides, in the suppression of some of the grosser evils which we have mentioned, not even the first step in reform can be taken except by the co-operation of all classes, all creeds, all parties in the community; unless all band together for the attainment of a common object. So firmly rooted have the abuses become, that nothing short of the banded strength of the whole community can ever suppress them.

Now, Charity Organization means the banding together of all the various interests of the city for mutual protection against imposition; for effective working in the matter of relief; for

the economic disbursement of the alms-fund of the city; for the improvement of the condition of the poor, and for the reform of abuses which at present are known, perhaps, only to the few.

It means the co-operation of the Mayor, the Chief of Police and the Poormaster, as far as *official* relief-work is concerned.

It means the co-operation of every church, every asylum, every benevolent society, fraternity or citizen, as far as *private* relief-work is concerned.

Moreover, to make such co-operation effective, there must be the adoption of the rules of political economy and of business principles in this subject of charity, which hitherto has been regarded as belonging solely to the sphere of religion or philanthropy.

A Charity Organization *Society* is thus a centre of inter-communication between the various charities and charitable agencies of any given city; an intermediary acting on behalf of each and for the welfare of each, and, from its neutral character, making possible a degree of co-operation which would be impossible apart from such organized action.

Now, the principles which the Society lays down in order to effect the full and complete co-operation of which we have spoken, and apart from which no lasting co-operation is possible, are the following:

1. *There must be no exclusion of any person or body of persons on account of religious creed, politics or nationality.*

These are the subjects which chiefly divide public and private sentiment in any community; they are the chief causes of dissension, and it is absolutely necessary, therefore, that these should be avoided in any scheme of co-operation which appeals to the public at large. Accordingly, the Charity Organization Society, as started in this country in 1877, laid it down as a fundamental principle that the Society should recognize in its operations no form of religious belief, no political affiliations and no national distinctions. All cases were to be investigated impartially and decided on their merits, independently of the altar at which the applicant worshipped,



the political party to which he belonged, or the nationality which had given him birth. When the Society, however, had performed its duty in the premises, then the case might be *referred for relief* to any benevolent association, religious or secular, according to the nature of the case. But the Society, as a Society, *i. e.*, in the persons of its Council, District Committees, Agents and Volunteer Visitors in each and every part of its work, was to ignore all questions of this nature.

The practical working of this "golden rule," in the City of Buffalo, where the Society started, has been eminently successful, and has enlisted the co-operation of all creeds to a degree which has surprised even the most sanguine advocates of the scheme.

2. *There must be no attempt at proselytism on the part of the Agents or others employed by the Organization.*

This rule of the Society is one of highest importance, if hearty and universal co-operation is to be secured. Should the Society countenance any attempt, on the part of those *officially* connected with it, to tamper with the religious faith of those whose social and moral condition it seeks to improve and elevate, it would meet with deserved opposition from men of every creed and every shade of religious belief. The Society advocates, it is true, the complete severance of charitable relief from all considerations of religion, even on the part of those who co-operate, but are not *officially* connected with it; but the Society does not expect, at once, to overcome traditional exclusiveness in charity, or induce the majority of people to give, simply because a fellow-creature is *poor*, and with no secret hope of finally making a proselyte. The Society, however, allows no proselytizing, whatsoever, in any work of which it has the control.

3. *There must be no interference with any existing benevolent societies; each society must retain its autonomy intact; its rules, funds, modes of operation and everything which gives it individuality.*

One of the most formidable obstacles that the Society has had

to contend against, especially in the older cities, is the unreasoning prejudice of long-established charitable institutions and benevolent societies. Many of these have run away with the idea that, if they join in the organization or banding together of the charities of a city, they will lose their individuality and their work will be rendered, thereby, less effective. A more erroneous impression than this, it would be difficult to conceive. The Society interferes in no way, shape or manner with any existing institution, provided its operations tend to better and not to degrade the condition of the poor. Were it otherwise, the Society could not expect to succeed. Once let the salient point be firmly fixed in the mind, that the object of the Society is simply mutual protection and more effective work, mutual help and free interchange of information, and their hearty co-operation will be easily gained.

4. *There must be no relief given by the Organization itself, except in very urgent cases.*

This is one of the Society's most striking features, that it refuses absolutely to be the dispenser of alms in any shape whatsoever, unless in very exceptional cases. It leaves the sacred duty of alms-giving where it belongs, viz.. to the Church or the benevolent Society, or the individual citizen. Not only would the Society fail to gain the co-operation of all religious and benevolent associations if it attempted to interfere in such a matter as this, it would, moreover, expose itself to charges of partiality and unfair dealing, which, whether just or unjust, would inevitably bring the Society's career to a speedy and ignominious ending. But apart from such considerations as these, it is the object of the Organization to help the poor, ultimately, to do without relief, whether official or private. It is true that there are many cases of helpless poverty in every part of the country, which demand at our hands, liberal and wise assistance, but in the vast majority of cases, the poor and the pauper need only such provident help as the Society advocates, to place them in a position of self-support and honorable independence.

5. *There must be no sentiment in the matter. It must be treated as a business scheme, if success is to attend its operations.*

If we keep in mind the *objects* of Charity Organization, that its aims are (1) the repression of pauperism, (2) the improving of the condition of the honest poor, (3) the promotion of provident schemes to aid the struggling poor to be self-supporting, and (4) the reform of social abuses which, at present, are swelling the ranks of pauperism; if we keep in mind the important fact that the Society refrains from interfering in the matter of alms-giving, and is simply an organization of existing charities for the wise administration of charity—it will be seen at once that what is especially needed, in order to effect success, is that the business men of the community take the matter in hand, devoting their business experience to the scheme, and conducting the Society with the same energy and foresight and determination which they evince in commercial life. The control of the Society should never be in the hands of the clergy. Indeed, it is far better that no clergyman should be in the Council. The Society affords ample opportunities for clerical co-operation apart from the direction of its affairs. It is to the business men and professional men (not clergymen) that we must look for the successful working of our Societies.

These are the cardinal principles of successful Organization. Let any one of these “five points” be disregarded, and, sooner or later, Organization will end in total failure.

If it is admitted that the principles here laid down are sound and essential to full co-operation, the only question which remains to be discussed is, how can such an Organization be started? Is it practically possible to secure such co-operation?

As a matter of fact, the difficulty is not as great as might be imagined at first sight.

In every large city the work to be done by an organization of charities may be included under the four following heads:

1. The detection of fraud—this is its *repressive* work.
2. The adequate relief of the honest poor, and the reclaiming of the pauperized poor—this is its *benevolent* work.
3. The establishment or promotion of various well-proved

schemes for the encouragement of thrift and self-help—this is its *provident* work.

4. The suppression of social abuses—this is its *reformatory* work.

So far, therefore, as the *objects* of Charity Organization are concerned, there cannot possibly be any question as to the worthiness of its aims.

But the further question remains, how are we to interest the citizens at large?

The first thing to be done is to show the community, in very plain language, the following facts:

1. That Organization renders most efficient aid to the clergy, benevolent societies, institutions, benevolent individuals and the city almoner, by investigating, *free of charge*, all cases applying for relief; thus removing a great burden and a great expense from the shoulders of the benevolent, who desire to give and to give wisely; also by instituting a method of *thorough* investigation, which it is utterly impossible for any single person or society to carry out; and, finally, by supplementing the Poormaster's investigations, by information which even he could not otherwise obtain.

2. That, wherever Organization has been started, it has, without a single exception, either abolished out-door city relief altogether or has reduced the amount, hitherto annually expended, within comparatively reasonable limits. In Brooklyn, out-door city relief was shown to be illegal and has been discontinued. In Philadelphia, the sum required for this purpose was reduced in a single year from \$50,000 to \$7,000, and to-day out-door city relief is wholly abolished. In Buffalo, the saving in one year alone was \$48,000, while the average saving during the past three years has been \$50,000 per annum. Even if the public poor office is honestly and economically administered, the Organization plan keeps taxation down to the lowest possible figure, and this without any unkindness to the poor; since in every case where either a person is cut off from receiving official aid, or is prevented from applying for it, *work* is invariably procured by the Society in order to make up for the degrading official dole which has been withheld or withdrawn.

3. That beggars and cripples are removed from the streets, and, if able to work, are compelled to do so ; if not, they are provided for in some less degrading way. That street-begging disappears and private benevolence being directed only to honest cases, can relieve, more effectually, distress which is known to be genuine.

4. That the poor are gradually but surely led from a state often bordering on pauperization to love self-dependence ; while in many cases, actual paupers are reclaimed, and brought to acknowledge the true kindness of the Society's plan, as it rekindles their all but extinct sense of independence.

These results are not imaginary or supposititious ; they are results already attained ; they are facts which can be shown and proved ; so that, as Mr. David Gray, the able editor of the "Buffalo Courier," said a short time ago, the results of the working of the plan of the Charity Organization Society are to-day as fully demonstrated as a proposition in mathematics.

With such facts placed prominently before the public, it is not a very difficult matter to gain the hearty co-operation of a community. The chief thing necessary to success, is to place these facts before all of the citizens in such a way that they cannot fail to understand them ; to do so by the press and the pulpit, by circulars, by meetings, by private conversation ; and this is not an easy thing to do and to do well, since it demands from those interested, a great deal of time, labor and patience.

When the scheme of organizing the charities of the city was started in Buffalo (and we adduce this not as a model necessarily to be followed, but only as an instance of what has been done, and how it was done), we issued in pamphlet form, an account of the proposed Organization, its objects, principles, method of work and advantages, and sent this to about five hundred of the leading men of the city, of all creeds and denominations, together with a letter asking their opinion of the proposed scheme, and inclosing a blank postal card for reply. Some three hundred answers were returned, all but one heartily approving of the plan, and promising co-operation. Bishops, clergymen, lawyers, physicians and business men re-

plied, as with one voice ; and these replies, or the salient parts of them, were printed in the daily papers.

Then, a public meeting was held, at which a constitution was adopted and the Council of the Society was elected. One point we must mention here. *No clergyman was elected to the Council.* The members were all business or professional men, and the very ablest that the city afforded.

Then, a Central Office was taken, and a Superintendent appointed. Circulars were sent to all church societies, relief societies, benevolent societies and fraternities, and to all asylums and hospitals, asking for particulars as to their modes of operation, the kind of relief given, etc. Then, the books of the Poormaster's office were copied ; and shortly after, through the kindness of the Superintendent of Police, blanks were delivered at every house in the city, by the police, asking for full particulars of any relief that any citizen was giving at that time to any poor person or pensioner. These forms were collected by the police twenty-four hours after delivery, and out of some 30,000 issued, some 3,000 were returned filled in.

*And thus our first work of registering the names of all in the city in receipt of relief, whether official or private, was begun.*

We then opened our books: First, a record of all persons in receipt of city *out-door* relief, including burials at the public expense. Second, a record of city *in-door* relief, whether in asylums, hospitals, homes, etc. ; and, third, a record of those who had been arrested for crime, drunkenness. etc. These books had to do with official relief only.

We then opened our books for private relief. First, a record of all cases on the books of benevolent societies, etc. ; and, second, a record of cases being relieved by individuals.

Finally, we opened an alphabetical index, in which every name occurring on any of the above-named books was entered, and against each, the source or sources from which aid was being obtained.

This registration, although at the time very imperfect, showed that in some cases the same person was in receipt of relief from three or four different societies, from a dozen different individuals, and from one or more churches, besides

being on the poor-books. It was a lesson Buffalo will never forget.

During the whole of this time the Council met monthly, and at each meeting a report was submitted by the Committee on District Work, of all that had been accomplished since the last meeting. All this was fully reported in the daily papers, accompanied by editorial comments.

Having made as complete a registration of the whole city as was possible in this way, we determined to open our District Offices. We divided the city into eight Districts, corresponding with the police precincts. We avoided the *ward* divisions, considering that they were the very worst that could be adopted, from their political bearings. But, to save expense, we combined some of the districts, so that instead of eight we had practically only four Districts. Now, the first thing that we did was to lay it down as a rule that the District Office should be near the centre of the District, in order to be easy of access to the poor, and that, if practicable, it should be in the dwelling-house of the paid Agent who was to have charge of the district, so that there should be no taint of officialism about our work, but that the poor might come to a real *home*, with home surroundings, and thus be, perhaps unconsciously, bettered by the contact.

In each of these offices a set of books was opened, similar in many respects to those used at the Central Office, but containing only such information as appertained to the individual District.

Before going farther, we would just say that in Buffalo, every applicant for *official* relief has to make answers to a printed form of questions, and to swear to it. This is then sent to the Superintendent of Police, and given by him to the Captain of the precinct in which the applicant lives. The Captain details an officer to make an investigation of the case and then report back in a printed form to the Superintendent; the Overseer being bound by municipal ordinance to give only in accordance with police recommendations. Now, to return. Each morning the Superintendent of Police gives each District Agent a copy of all cases in his District investigated the day before, and



in this way each Agent is enabled to make his record of official relief complete up to date.

To show the working of the District Office, with regard to applicants for *private* charity, we will suppose a person to apply at the office for relief. At once the Agent takes down, in an application-book, all the facts that he can elicit, together with references, and the landlord's or employer's name, etc. If it is a very urgent case, the Agent may give temporary relief pending investigation, but on no other grounds. A thorough and searching investigation is then made of the applicant's antecedents, character, habits and present condition. The records are then searched, to see whether he is already in receipt of relief, either official or private; the crime-register is also examined; the children's schoolmaster is seen, and not a clue is left which may throw any light upon the question how or by what steps the man has come to a state of want and been compelled to ask for aid. When all these facts have been ascertained, they are entered in a record-book kept for that purpose, and the case is numbered.

In each District there is a District Committee, composed of professional and business men, *without respect of creed*, who meet twice a week after business hours, at the District Office, to listen to the history of all cases that have been investigated since the last meeting; and after a patient hearing and discussion of each (for each is a separate problem how to restore the applicant to a self-supporting condition), they decide what is best to be done.

The case we are considering, we will suppose, is in due course brought before this District Committee, fully discussed, and a favorable decision reached.

The Society, however, *gives no relief*. This is its rule. How, then, is relief to be obtained? The case is referred to some citizen or to one of the benevolent societies which co-operate with the Organization, and suggestions are offered as to what it is wise to give and what not to give, so as not to pauperize the recipient. Meantime, a Visitor is appointed, if needful, to act as the poor man's friend, to encourage him and strengthen his resolves; the Agent occasionally

visits him for the same purpose; and as soon as possible, he is given employment which the Committee has, in the meantime, obtained for him. If the employment is permanent and sufficient, he is cut off from receiving further charity, is thrown again upon his own resources, but always taught to regard relief, however cheerfully and kindly given, as something which he must not rely upon if able to work, and work can be had.

If, on the other hand, the applicant is not entitled to relief, or is an impostor, he is taught, once and for all, that it is futile for him ever again to apply for relief in the City of Buffalo, as he will be detected every time.

To make this sketch complete, we would add that cases once decided by the District Committee, are immediately reported for entry on the books of the Central Office, so that the Central Office contains in this way a complete registration of the whole city. Moreover, the Central Office becomes a kind of *charity clearing-house*, where the Agents meet and compare notes.

The Buffalo Society to-day has the confidence of the entire community, and even the poor now see that we are their true friends; so much so, that our Agents are often stopped as they are on their way to investigate cases, with the request, "Do just step in, and see how nicely I'm getting along."

The question will naturally be asked, does not such an Organization as this cost annually a great deal of money?

From October, 1877, to October, 1878, the entire expense for Superintendent, Agents, Offices, stationery, books, etc., was \$6,700; while the city alone, during the same year, was saved \$48,000, and the benevolent quite as much, by the repressing of imposition and fraud.

At the beginning of the year 1879, some of the leading business men of Buffalo, of their own accord, held a private meeting, when it was unanimously agreed that, in view of the benefit which the Society had been to the city at large, to the poor, to the benevolent and to the tax-payers, they would raise among themselves the \$7,000 required for the ensuing year.

It is now pretty generally conceded that it is better to pay for a Society which is not only checking fraud, but manifestly

raising the moral and social tone of the poor, than to have one's pocket picked by lies, or to have one's money taken in the shape of increased taxes for the building and maintenance of prisons.

We cannot refrain from speaking of the great work which such a Society, formed by the banding together of all the citizens, may do in unearthing, exposing and attacking those great social and moral abuses which exist, though unperceived, in every city, to a greater or less degree. Let us illustrate what we mean by a case which affects many a city. Among the provident schemes which the Society has set on foot to help the poor to be self-supporting, one of the most important is the Crèche; where poor working women, during working hours, may leave their young children to be washed and fed and cared for, and where they will receive the first step in their secular education as citizens. In urging the necessity of such an institution, we spoke of that terrible curse of "baby farming," so prevalent in some of the cities of Europe; how fiends in human shape, who make their living by professing to care for children, sap the vitality of these little ones by means of drugs or spirits, leaving them no chance in their struggle for life. We were told that America had not yet sunk to such a depth of degradation as that. But not long ago we learned through the investigations of one of our Agents, that "baby farming" did exist in America, and that, too, in the City of Buffalo, though not, perhaps, in its most aggravated form.

The many terrible scenes which we ourselves have witnessed in the various cities of our land, have convinced us that in every city there are evils slumbering, of the existence of which neither the clergy nor the community at large so much as dream. These can be successfully met and suppressed only by Organization; by the banding together of the whole community; by a Society such as we have been describing, and which we trust ere-long will be started in every city of the land.

## V.

# THE CENTRAL COUNCIL AND THE DISTRICT COMMITTEE.

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THE next question which we have to consider is the *practical application* of the leading principles which have just been stated.

I. We will suppose that in any given city where it is proposed to start a Charity Organization Society, preliminary measures have been taken to enlist the co-operation of those most deeply interested in matters of charity. This accomplished, the next thing to be done is to draw up a Constitution, embodying clearly and distinctly the following points, viz.: (1) the leading principles of the Society, (2) its leading objects, and (3) the means which it is proposed to employ for the attainment of these objects.

It is to be borne in mind, that although variation in minor matters of detail is sometimes necessary, and does not affect the ultimate success of Organization, nevertheless there are certain principles which underlie the whole movement, and are essential to its very existence; certain objects which are essential and must be steadily kept in view, if the Society is ever to accomplish the repression of Pauperism and elevate socially, morally and intellectually the condition of the honest poor.

The following explicit statement, taken with slight alteration from the Constitution of the Buffalo Society, exhibits in concise form what is considered essential on these two points.

## PRINCIPLES AND OBJECTS.

This Society shall be conducted upon the following fundamental principles:

1. Every department of its work shall be completely severed from all questions of religious belief, politics and nationality.

2. No person representing the Society in any capacity whatsoever, shall use his or her position for purposes of proselytism or spiritual instruction.

3. The Society shall not directly dispense alms in any form, except temporarily in cases of extreme emergency.

The objects of the Society may be specified as follows:

1. To form a medium of intercommunication between the Overseer of the Poor, the various churches, charitable agencies and individuals in the city; to promote harmonious co-operation between all classes, and thus, among other things, to check the evils of the overlapping of relief.

2. To investigate thoroughly and without charge the cases of all applicants to the Overseer of the Poor for official relief, and of all other applicants for charity which are referred to the Society for inquiry, and to send the persons having a legitimate interest in such cases full reports of the results of investigation.

3. To obtain from the proper charities and from charitable individuals, suitable and adequate relief for deserving cases, to provide visitors who shall personally attend cases needing counsel and help, and to procure work for poor persons who are capable of being wholly or partially self-supporting.

4. To assist from its own funds, as far as possible in the form of loans, all suitable cases for which adequate assistance cannot be obtained from other sources.

5. To repress mendicity by the above means and by the prosecution of impostors.

6. To promote the general welfare of the poor by social and sanitary reforms, and by the inculcation of habits of providence and self-dependence, and to these ends to promote

the establishment of such provident institutions as shall tend to the physical, moral and intellectual improvement of the poor.

II. Moreover each city will doubtless require slight modifications in the method of its work, *i. e.*, in the means which it employs for the attainment of the ends which it has in view; but, here again, there are certain features absolutely essential to successful organization.

One of the most important of these is the establishment of a *Central Council*—a strong, central body, invested with full powers to put into operation all that is involved in the idea of Charity Organization; to have control of all questions of principle; and of all matters relating to the work of the Society generally.

(1) If this central body is to have the confidence of the whole community, it must necessarily be *representative*; not only must it comprise citizens of every religious creed, but there must be no exclusion on account of political or national bias. It should include representatives of each and every department of the State, County and City government which is in any way connected with the repression of Pauperism or the official relief of the needy. It should, further, include representatives of the various District Committees which the Council may call into existence. It should include business and professional men (not clergymen) whose special knowledge of any particular subject may render them valuable allies as members of Standing Committees. In a word, the Central Council should represent every city interest; and each interest should be represented by its ablest exponent.

This Council should have the sole right to start the various District Committees; to issue a uniform body of Rules for their guidance; to decide what books, forms, etc., are to be used; and, when the special circumstances of any one District seem to demand a difference of action, the question should be referred to the Council for approval.

The Council, moreover, should have the sole right to raise and disburse all funds for the maintenance of the Society, *i. e.*, for administrative purposes.

It should appoint Standing Committees to report, whenever required, on the following subjects :

1. Central Office Work.
2. District Work.
3. Finance.
4. Membership.
5. Mendicancy.
6. Provident Schemes, such as the Crèche, the Penny Bank, the Provident Dispensary.
7. The Sanitary Condition of the homes of the poor.
8. The Reform of abuses.
9. Legal questions affecting the rights of the poor,

And any other committees which, from time to time, may be found necessary.

It should be the duty of the Council to see that the daily reports of official and private relief are duly received and duly entered on the books of the Central Office, so that the Central Office records may be kept complete to date and available for immediate use at any time.

There should be monthly meetings of the Council to receive reports from the District and Standing Committees; for the discussion of all questions affecting the general welfare of the Society; for the auditing of accounts and authorization of payment of the same.

The Council, if judiciously chosen and fully empowered, will preserve unity of action and worthily represent the Society in all cases in which it may be necessary for it to act as one body.

III. Of no less importance to the success of a Society is a wise choice of the members of the *District Committees*, and a clear understanding as to their functions and method of work.

What has been said with regard to the representative character of the Council applies with equal force to the composition of the District Committee; it should exclude no one on the score of religion, politics or nationality. But in other particulars it may and must differ widely from the Central Council.



As its work is confined to a limited area of a city it should include among its members one representative of each charitable institution within the District and the captain of police of the precinct. Moreover, as its work is strictly of a charitable character there is less reason for excluding the clergy than when the work, as in the Central Council, is of a purely business nature.

The special work of the District Committee is, (1) to have investigated by their paid Agent, free of charge, the cases of all applicants for official relief; and the cases of all applicants for private relief who may be referred to them for that purpose; (2) to meet at stated times and discuss the reports of the Agent on all cases investigated since the previous meeting; (3) to render a decision upon each and every case and to forward a copy of such decision to the institution, society or citizen sending the case; (4) to endeavor to reclaim the pauperized poor by pointing out the degrading tendency of begging and by aiding them to be self-supporting; (5) to keep a Labor Register, containing the names of all persons whose cases have been investigated and who are in need of employment, with full particulars as to the kind of work needed, etc.; (6) to endeavor to seek out the honest poor who are too proud to ask for relief and to aid them in ways that do not pauperize; (7) to keep a kindly watch over all cases of struggling poverty, so as to prevent despondency and recklessness; (8) to appoint Visitors when needed, subject to the Society's golden rules against the giving of relief and proselytizing; (9) to aid the honest poor by every provident scheme that the Society may help to put into operation; (10) to keep a record of all employment found by the committee; of all relief given at the suggestion of the committee by any benevolent society or individual and of the work done by volunteer visitors; *and to report the same daily to the Central Office.*

It is impossible, within the limits of the present work, to attempt anything beyond an outline of the essential features of Charity Organization. The carrying out of the plan in its details must be left to the prudence and sympathy of the members of the several District Committees.

On one most important point, however, it may be well to be more explicit. The chief difficulty which a District Committee will experience, at the start, will be in the *decision of cases* investigated and reported by the District Agent. If this all-important work is to be well done the line must be very distinctly drawn between official and private charity.

We will now give as complete a classification as possible of the cases which ordinarily apply for relief, and will endeavor to show how, under the principles already laid down, they can be effectively dealt with.

### 1. OFFICIAL IN-DOOR RELIEF.\*

We shall assume as an axiom of our social life—as a self-evident truth, a principle which admits of no dispute, no exceptions—that inability to work, whether physical or mental, or inability to procure work, or to procure sufficient work with evidence of full willingness to labor, should be the sole conditions of relief, whether official or private.

Turning our attention, then, to the actual cases which are constantly arising in every large city, we find:

1. The full orphan who is too young to be self-supporting, and the half orphan whom, for any sufficient cause whatsoever, the surviving parent cannot support.
2. The aged, who are too feeble to work.
3. The insane, who are mentally disqualified for work.
4. The incurably sick and infirm, who cannot gain a livelihood.
5. The crippled and deformed, whose infirmities are such as to preclude self-help.

These five classes we hold to be justly entitled to aid, inasmuch as they are, each and all, incapacitated for work; and further, we hold them to be justly entitled to state or municipal aid, if there are no friends legally bound to support them, because the state or municipality is, in our opinion, bound to assume, on behalf of its citizens, the duties which otherwise would have to be performed by natural or legal guardians.

\* From a Paper read before members of the Council, and incorporated in the Second Annual Report of the Buffalo Society, December, 1879.

We maintain, however, that all such cases should be entitled only to in-door relief, if made a charge upon the state or municipality. We do not mean that they should necessarily be placed in state or municipal asylums, since private asylums (or in the case of the orphan, good country homes) may at times be far preferable. We mean simply that as wards of the state they should, as a rule, be under the immediate guardianship of the state or municipality to the extent of its responsibility. According to the classification here made, it will be seen that we have restricted in-door official relief to the helpless, the incurable, the crippled, the insane and the aged; *i. e.*, to those who are permanently incapacitated for work or who have not as yet reached the working age.

## 2. OFFICIAL OUT-DOOR RELIEF.

We now come to the question of official out-door relief. Now, if out-door relief is to be given at all, we do not hesitate to say that it should be given subject to the axiom above laid down, viz., that, in the case of the able-bodied, labor should be made a pre-requisite; that no out-door official relief should be given without a full return in work; and further that, if this axiom is rigidly enforced by the city, out-door official relief would, as a matter of fact, soon become a thing of the past.

The chief cases which cannot come under the head of in-door relief for reasons already given, and which should not come under the head of private benevolence for reasons soon to be adduced, may, we think, be classified as follows:

1. The shiftless, who are too idle to work.
2. The improvident, who squander their means, making high wages at one season of the year and willing to beg when the working season is past.
3. The dissolute, who drink or gamble away their means and unfit themselves for steady work.
4. The confirmed pauper, who prefers to beg rather than work.
5. The tramp, who leads a worthless life and is but too often a thief.

The moment the "labor axiom" is rigidly applied to these

cases it is clear that it excludes them, one and all, from any right and title to relief. As far as the tramp, the confirmed pauper and the shiftless are concerned, this is at once apparent, since they virtually refuse to work; while the improvident and dissolute have, or might have, sufficient means of support, if only they husbanded their resources. What then is to be done with these cases? Are we to leave them to starve? Are we to allow them to live upon alms and rob the honest poor? Or, again, are we to make them a charge upon the industrial classes by taxing our citizens for their support?

We venture to think that none of these courses would for a moment approve itself to any thoughtful man. What then is to be done? But one course is open. We think that if official out-door relief is to be retained as part of our poor-law system, it should be restricted to the shiftless, the improvident, the dissolute, the pauper and the tramp; and that in these cases it should be given on the sole condition that each one makes a full return in work for whatever he may receive. If he refuses to do this, then he should bear the just penalty of his refusal.

### 3. PRIVATE BENEVOLENCE.

We now come to the subject of private benevolence. What, it may be asked, is left to the sphere of private benevolence, should the principles here laid down be enforced? Would it not practically close the majority of the outlets of sympathy for the poor, and dry up the nobler impulses of humanity which now lend a brightness to the cheerless lives of the indigent?

As we have before intimated, the State never has been, and probably never will be, expected to afford sufficient accommodation for all cases entitled to even in-door relief. There will always be ample room for the establishment and maintenance of private asylums, private hospitals, private homes, etc., whether wholly or only in part sustained by private means; and so ample scope will always be afforded to the largest-hearted private benevolence. But apart from this, there are large numbers of the poor not included in any one of the classes hitherto named. We refer to those who are technically known as the honest poor, *i. e.*, those who fulfil the conditions

of the "labor axiom," but from some cause or another need temporary relief or provident aid. These are:

1. Those out of employment, but who are able and ready to work whenever work can be had.
2. Those who have insufficient work and are able and ready to do more.
3. The temporary sick, who, if well, would be wholly or partially self-supporting; (this class includes women in child-bed, etc.)
4. The partially crippled, who can earn only an insufficient support.
5. Persons with very young children, who would gladly work but are prevented from doing so, by the necessities of a young family.

This list, though not perhaps exhaustive, includes those only who fulfil the conditions of the "labor axiom;" they are either unable to procure any kind of employment whatsoever, or else are unable to secure sufficient employment; and this, neither through vicious habits nor unwillingness to work.

The lines which we have drawn between official and private relief are those which have been followed by the Buffalo Society, in as far as the imperfections of our poor-law system and the opposition of old-fashioned sectarian benevolence have allowed us to do so.

If now, we turn to the Society's plan for the classification of decisions, it will be seen that an equally well defined line is drawn between official and private relief.

According to this plan the decisions of the District Committee are divided into three classes as follows:

CLASS I. *Dismissed or unfavorably reported on as,*

1. Not requiring relief. This includes all cases where the applicant is in such circumstances as to make relief unnecessary, or where the giving of relief would only pauperize the recipient.
2. Undeserving, viz.: All cases excluded by the "labor axiom," from receipt of relief, official or private.
3. Cases for in-door Poor-law relief or otherwise ineligible, viz.: The helpless, the incurable, the crippled, the insane,

and the aged who have no relations legally bound to support them; also those not legally entitled to official relief.

CLASS II. *Recommended to*

1. The Overseer, viz.: The shiftless, the improvident, the dissolute, the confirmed pauper and the tramp.

2. Private Persons or Local Agencies, viz.: The unemployed who are ready and willing to work; those with insufficient work but ready to do more; the temporary sick, who otherwise would be self-supporting; and the partially crippled, earning only an insufficient support.

3. Institutions, viz.: The helpless, the incurable, the crippled, the insane and the aged who are cared for by private benevolence.

CLASS III. *Assisted by*

1. Grants or Loans, viz.: Those to whom temporary assistance is likely to prove of permanent use, raising them to independence or helping them to continue to be self-supporting.

2. Employment. This class needs no explanation.

3. Hospitals, the Crèche, etc., viz.: Those maimed or seriously sick, working women with young children, etc.

It is clear, moreover, that if the decisions of the Committee are to commend themselves to the judgment of the community, great care will have to be exercised in the determination of each case. Not only will it be necessary to enter a decision on the books of the office, but also to give a good, sound, logical reason for the decision rendered.

The following hints and suggestions may therefore prove of use:

1. Never attempt to discuss a case until the Agent's report is as complete, on all points, as he can possibly make it.

2. If the case is an urgent one, demanding immediate attention, refer it for *temporary* relief to some appropriate institution or benevolent Society *pending further investigation*.

3. Remember, that each case, fully reported to the Committee, is a problem to be solved by considering, (1) how the applicant has come to a position of want, and (2) how, if possible, he can be led back to a position of self-support.

4. The attempt to distinguish between worthy and unworthy cases is at times extremely difficult; *in all cases, however, let the "labor axiom" be the test, i. e., whether or not the applicant is willing to do as much work as his condition will allow.*

5. If the applicant's case is clearly one of helpless poverty it will readily be referred to the proper channel for relief.

6. If the case is one where a grant or a loan will restore the applicant to a position of permanent self-support, this is the best form of relief.

7. In cases where *permanent* relief is required to supplement the weekly earnings of an applicant, let the aid be adequate but not sufficient to encourage idleness.

8. When an applicant is referred for temporary relief to any Society, etc., always recommend that *adequate* aid be given so as to render unnecessary any further appeal or any attempt at begging.

9. In all such cases, keep the Society or individual relieving the case, informed as to the progress of the case and cut off all relief the moment it is no longer needed.

10. If a case is conclusively proved upon investigation, not to be entitled to relief, in consequence of the applicant not fulfilling the conditions of the "labor axiom," refer it to any institution, public or private, where an equivalent in labor is required as a return for what is given.

11. If the case is shown to be one not requiring relief, *i. e.*, where the circumstances of the applicant are not such as to render relief necessary, dismiss it at once.

Between these two extremes of honest poverty and worthless pauperism, or imposition, there will be found, in every city, a large class of cases where the applicants are in almost every stage of pauperization, and grading gradually down from the one extreme to the other. There will be cases in which the taint of pauperization is perceptible, but not as yet fully developed; others, where its presence is clearly marked; and again, others where it is difficult to detect the slightest trace of honesty.

The applicants of this class are unlike the honest poor, in



that they will not do their full share of work as long as they can draw a portion of their living from the Poormaster, or from private charity, or from both of these sources. They are unlike the confirmed beggar, the tramp and the worthless generally, in that they fulfil *partially* the conditions of the "labor axiom." The object in these cases, should be, (1) to endeavor by gradual means, to induce them to work to the full extent of their power, so as to exterminate pauperism in the present; and (2) to inculcate provident habits, so as to prevent pauperism in the future.

The decision of cases belonging to this large class of the partially pauperized, will form the chief business of a Committee, and we will therefore attempt to give a few hints of a general character upon this class of cases.

12. If the applicant is able-bodied but in receipt of relief, official or private, cut off all such relief at once; throw him upon his own resources and aid him in procuring employment.

13. If the applicant has insufficient work and is leaning on the receipt of out-door city relief for part of his support, endeavor in every case to dissuade him from the receipt of the pauperizing dole and *find him honest work in its place*.

14. As his circumstances improve and additional work is procured, dissuade him from the receipt of private relief from any source whatsoever.

15. Encourage him in habits of self-dependence by urging him to take advantage of any and every provident scheme already in existence, or which the Society or District Committee may inaugurate.

16. If the neighborhood in which the applicant lives is of a degrading character, persuade him to remove elsewhere; recommend a suitable part of the city and, if it is necessary, procure the means to enable him to remove.

17. In these and similar cases of partial pauperization, always appoint a Volunteer Visitor to watch over the social and moral progress of the case, the sanitary condition of the dwelling, and the character of the home surroundings.

18. In cases where the parents are both addicted to vicious

habits, endeavor to reform them and refrain from breaking up the family except as a last resort.

19. In all cases in which the Committee may be in doubt as to the title of an applicant to relief, it is better to err on the side of mercy than of severity, leaving time to develop the true course to be pursued.

20. Only under the most urgent circumstances should the District Agent be allowed to give relief, and all such cases should be reported to the District Committee for approval.

21. In no instance should any member of a District Committee be allowed to relieve a case at the District Office or through the District Agent.

22. Any attempt at proselytism on the part of any one employed by the District Committee should be followed by his immediate discharge.

23. Members of Committees would do well, occasionally, to accompany the Agent in his walks among the poor of the District; they would thus gain a more intimate knowledge of the requirements of the poor and be better qualified to deal with cases.

If the work of a District Committee is conscientiously performed, if the District Agent is interested and zealous in his work, and if the Volunteer Visitor is a true friend to the poor, it will not be long before there will be a marked improvement, social and moral, in the condition of the District.

## VI.

### THE DISTRICT AGENT.

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BEFORE entering upon the consideration of the District Agent, his qualifications and distinctive duties, we must glance at one or two preliminary questions which have a direct bearing upon the main subject.

In dividing a city into Districts it is advisable, if possible, to adopt some system of division already familiar to the community; the only exception to this rule being in the case of the *ward* divisions, which should always be avoided in consequence of their political complexion.

The chief point to be kept in view in deciding upon a system of division is whether it is well adapted to the requirements of Organization. The success of a District Agent will depend, in a great measure, upon the *size* of his District, and by this we mean, not simply the area covered by the District, but the number of poor that it contains. In every city, for example, there are one or more quarters especially occupied by the wealthy and well-to-do; and there are other quarters where the pauper and the poor are huddled together in squalid tenements, with a scarcity of food, clothing and pure air. In the former case an Agent can do his work and do it thoroughly, even though the District may cover a large area; whereas, in quarters densely populated by the poor, a comparatively small District, so far as area is concerned, may occupy his whole time and require his most indefatigable work.

In other words, the extent of each District must be determined by the number of poor it contains and not by the number of square feet which it covers.

It is impossible to insist too strongly upon this point, for, if the Districts are laid out independently of the character of the population, it will soon be evident that the densely

populated District cannot be thoroughly worked by a single Agent and others will have to be appointed. It is, however, found by experience that the work is more effectively done in a small District under one Agent than in a large District under several Agents.

Again, the situation of the District Office is not as unimportant a matter as it may seem at first sight. Naturally, some position will be chosen as near the centre of the District as possible, so as to be easy of access to the poor and to avoid any unnecessary expenditure of time or labor on the part of the Agent.

Moreover, it is very desirable that the District Office should be, when practicable, at the residence of the District Agent, for although, as a rule, the Agent is not expected to work after office hours, still there will occasionally arise cases which demand immediate attention, and it is all important at such times that the poor should know where the Agent can be found. Besides, the less of *officialism* there is in the District work, the sooner will the Society gain the confidence of the poor. The District Office should, therefore, be made to look bright and cheerful and as much unlike the office of the Poormaster as it is possible to make it. In this way a Society may be teaching the poor, unconsciously, a practical lesson by asking them to come to a real *home* with home surroundings; and awaken in them, at times, a little ambition for home life, with all its civilizing tendencies.

We now come to the main question. So much of the effectiveness of a Society is dependent on the character, intelligence and tact of the District Agent that great care has to be exercised in the choice of competent men to fill the position. It may be laid down as an axiom that the Agent will accomplish comparatively little towards the improvement in the condition of the poor, so long as he fails to gain their *confidence*. If he is harsh and unsympathetic in his manner and treatment, not only will he find investigation a difficult task, but his very presence at the homes of the poor will be regarded as an intrusion, unless necessity compels them to submit. If, on the other hand, he allows himself to be unduly influenced by the

tearful recital of every pitiful story, he will soon become the laughing-stock of the pauper and lose the respect even of the honest poor. He must avoid the two extremes of severity and sentiment. He must make it evident by his every word and action, that, although the Society is determined to expose fraud and imposition, it is, nevertheless, the true friend and helper of the honest poor. In this way the Agent, as the representative of the Society, will ultimately find his way to the hearts of the poor, and, although he is forbidden to give any material relief, they will eventually recognize the fact that his daily efforts on their behalf, looking to their permanent improvement, are worth more, by far, than the pauperizing dole. To accomplish such a result as this, the Agent must be patient and kind in his intercourse with the poor, painstaking and thorough in his investigations, discrete and impartial in his reports to the District Committee.

It is not to be expected that experienced Agents can be procured whenever they are needed. Each Committee must, for the present at least, instruct its own Agent as to the nature of the work to be done, the method of doing it, and the principles essential to success. Personal supervision on the part of some member of the Committee, and conscientious work on the part of the Agent, will accomplish the rest. This leads us to the question of the specific duties of the Agent. These are

(1) HIS DUTIES AT THE DISTRICT OFFICE. It is his duty to receive all applications for relief or employment, to make the requisite entries in the office books, and to correspond with landlords, employers, schoolmasters, etc., for information with regard to cases. He will have, further, to receive all visitors who may call at the office to obtain information about the objects of the Society and its mode of work, or to report cases for investigation, or to make inquiries about any poor person living in the District, or to get suitable persons to do work. He will have, also, to give counsel and advice to the poor when in trouble, to acquaint them with the nature of any provident schemes which the Society or private benevolence may have put in operation, and to be constantly pointing out

the degrading tendency of the receipt of charity where it can be dispensed with. He will have, daily, to write up his books and official reports and to be present at the stated meetings of the Committee in order to make, when required, a more detailed statement of any case than is contained in his written report.

It is clear, from the above outline of the office duties of the Agent, that if the District contains a large number of poor and pauperized persons, the office work would take his entire time, and the far more important work, viz., the *out-door* work, would have to be neglected. In Districts containing but few poor, it is true, the office hours of the Agent can be so arranged as to make it possible for him to do thoroughly, both phases of his work, viz., the out-door and the office work; but in the majority of cases this will be found to be impracticable, and the purely clerical duties should be assigned to an assistant. We have just said that the out-door work is, by far, the more important of the duties of a District Agent. This brings us to a consideration of

(2) HIS DUTIES IN THE DISTRICT. The District is pre-eminently, the Agent's sphere of action. It is his duty to investigate the cases of all applicants for relief residing within his District, and this, during the infancy of a Society especially, is an extremely difficult and laborious task. He will meet with a mass of pauperized destitution with scarcely a vestige of honest poverty to relieve the darkness of the picture. The office will be besieged by the dissolute, the shiftless and the confirmed beggar, who, at first, will mistake it for a newly-established relief agency of the sentimental type, and, as such, a fair object of spoil. Even when the office begins to be shunned by the skilled beggar, who has learned its true character, the work of investigation will still occupy the greater part of the Agent's time. From all sides, and from various motives, cases will be referred to the office, and but little allowance will be made, as a rule, if the investigation is not thorough, and the decision promptly rendered. Indeed, until the Agent gets his District well in hand, investigation must necessarily, be his chief occupation. It is the *repressive*

side of the Society's work—the sifting out of the worthy poor from the worthless pauper. As time wears on, however, and the registration of the District becomes more complete; as the honest poor are more adequately and wisely cared for; as the pauperized are led back to self-support and a sense of self-respect and laudable ambition, the work of investigation will become less arduous, and the *benevolent* side of the Society's work will engross more of the Agent's time and consideration. At this stage of the movement the kindly oversight of the poor, at their homes, should form his central idea. The greater part of his time should be spent in outdoor work in the District, constantly making himself better acquainted with the ever-varying circumstances of the barely self-supporting; encouraging those who are struggling against habits of improvidence and unthrift, by kind words and the procuring of employment; urging those who are in a position to do so, to save, however little, week by week, and, in a general way, he should be to the whole District what the volunteer Visitor should be to the individual family viz.: a friend and a welcome adviser.

But the Agent has other out-door duties to perform. It should be his aim to keep on friendly terms with all the benevolent agencies and citizens in his District; to visit them as often as possible for exchange of information, and to collect the registration forms from societies or individuals who have given relief at the suggestion of the District Committee, but have failed to report the same to the District office.

In addition to the duties of the Agent already named, there are:

(3) HIS DUTIES IN THE CITY. He should now and again visit the Hospitals, Asylums and benevolent Institutions of a more general character, although situated in other Districts than his own, so as to familiarize himself with their objects, rules and details of operation. He should endeavor to enlist the co-operation of those, who either constantly or occasionally employ large numbers of working men or women. And as the efficiency of the Society depends, in so great a degree, upon the work of volunteer visitors, he should be continually



on the alert to interest the more intelligent and refined of the men and women of the city, in cases demanding tact and judicious treatment. But one other point with regard to the Agent remains to be noted, viz.:

(4) HIS DUTIES AT THE CENTRAL OFFICE. All the Agents of the Society should be required to meet daily, if possible, at the Central Office at a stated hour, to hand in the reports of all relief given by any benevolent Society or charitable citizen in their respective Districts during the preceding twenty-four hours; to exchange information with regard to beggars who wander from District to District in order to escape detection; to prevent the duplicating of investigation in the case of the migratory poor, who constantly change their residence from one District to another; to compare notes on difficult and important cases; to place the knowledge which each Agent may have as to employment wanted or employment to be had, at the disposal of the rest; and generally to enable each Agent to keep himself well informed with regard to the work of other Districts. In this way the general efficiency of the Society will be advanced and its idea of a charity clearing-house will be realized.

It is also advisable, if the nature of the business admits of it, that the Agents should attend the stated meetings of the Council or Central Board; not as members of the Council with privileges appertaining to membership, but to become thoroughly acquainted with all the measures which the Society may have under consideration for the welfare of the city at large, and to hear the reports of Standing Committees on questions of general interest.

As the success or failure of a Society to gain the confidence and support of a community, depends to so great an extent upon the efficiency of its District Offices in exposing fraud, in repressing mendicity, in reclaiming the pauperized, in aiding the honest poor, in finding employment, in watching lovingly and wisely the struggling poor—where so much, we say, depends upon the effectiveness of the District Office, it is highly important, not only to start well but to *maintain* the efficiency of the District organizations. It is necessary to lay

marked stress upon this point, for it is the sunken rock on which more than one Society has gone to pieces.

And here a word of explanation is, perhaps, needed. At the start of a Society when pauperism and imposition are rife and when systematic registration is in its infancy, the Agent will have all that he can possibly do without being burdened with office work. The great crisis in the life of a Society is sure to come sooner or later, when street begging has been suppressed; when Pauperism is on the decline; when city taxation for the Poormaster's department has been greatly reduced; when the employment register of the Society shows the possibility of getting honest work; and when the poor are more adequately and wisely relieved than ever before.

When thus much has been accomplished the general tendency of Societies is to combine several Districts into one; to reduce the number of paid Agents and to dispense with clerical aid. This tendency is doubtless largely due to the fact, that the public-spirited men of the community have not been sufficiently educated in Charity Organization principles to understand the true character of Pauperism, and seeing only what has been already accomplished, and imagining that the Society has fulfilled its mission, withhold the necessary funds for its maintenance. The fact is, that Pauperism is not to be extinguished by a year or two of active operation. It must be repressed and *kept* repressed, until the pauperized are fully reclaimed and their children are brought up under a different public sentiment. This, which is the great aim of the Society, requires years of hard work and unrelenting toil. It needs, even more than at the start, the constant vigilance of its Agents, and, as a rule, no diminution in their number. The moment the out-door work of a District is incompletely done; the moment the District is not zealously watched by one who knows every family among the poor and pauperized classes, that moment will Pauperism reappear, taxation will begin to increase, and, worse than all, the relapse in the social and moral condition of the poor will leave them in a more hopeless state, than ever before. What must necessarily be the result? The many who before have taken an interest in

the movement because they could see that it had suppressed street and house-to-house begging, and had decreased taxation, will be the first to withdraw their assistance and pronounce the movement a failure. Others again, who have supported the Society from a higher motive, viz.: because they could see that it was tending to elevate the condition of the poor, will gradually withhold their support when they learn that the Society is not accomplishing what it proposed to do. The few who still cling to Organization as the solution of the problem of Pauperism, will eventually desert a Society which casts such burdens upon its Agents that they cannot possibly carry out its essential principles of work. And finally, the very leaders in the movement will give it up in disgust, and complain of the want of a public spirit in the community.

We do not hesitate to say that a Charity Organization Society can never fail as long as its District work is thoroughly and systematically carried out. The results for good will be so apparent, that, let the motive for supporting the society be what it may, it will never lack funds for its due maintenance whatever else it may lack.

## VII.

# THE CENTRAL AND DISTRICT OFFICES AND THEIR MUTUAL RELATIONS.

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THE Central Office of a Charity Organization Society is not to be regarded simply as the headquarters of the Council, or even as the official centre of the Society. It is true, that it serves both of these purposes; but besides this it has most important bearings on the successful carrying out of the scheme, and is essential to the full and perfect organization of the charities of a city. It is as essential in its wider field of work, as the district office is in its narrower field, and neither part of the plan can be disregarded or allowed to fall into disuse, without detriment to the scheme as a whole, and the impairing of its effectiveness and usefulness.

I. The Central Office should keep as complete a registration of all persons in the city who are in receipt of any kind of relief, as the nature of the case will allow. It should be *a centre of registration*, and the books employed for this purpose should show in concise form, the source or sources from which relief is being obtained in any given case. Moreover, they should be so systematized as to afford the means for quick and easy reference.

In order to make our meaning perfectly clear, and at the same time supply practical hints to those interested in the subject, we will give in reduced *fac simile*, a page of each of the books in use at the Central Office of the Buffalo Society.

## 1. OFFICIAL OUT-DOOR RELIEF.

No. of Report.	Unit When.	Aid Recommended.	Page.	Name and Address of Applicant.	Date.
Daily sent to the Society by the Poormaster.			On Poor Office Ledger.		

**OFFICIAL OUT-DOOR RELIEF.**—*Continued.*

[illegible]

II. BURIALS AT THE EXPENSE OF THE CITY.

Date of Order.	Name.	Address.	Age.	Date of Report.	No. of Report.	Precinct No.	Undertaker.

III. OFFICIAL IN-DOOR RELIEF.

Name.	Age.	Nativity.	Institution, etc.	Admitted.	Discharged.	Rate per Week.	Remarks.

IV. *PRIVATE RELIEF.*

Surname.	Christian Name.	Residence.	No. of District Office.	No. in District Record.	No. of Central Office Report.	Association or Person Giving Relief.	Remarks.

V. *VISITORS' REGISTER.*

Name of Applicant.	Address.	No. Dist. Office.	No. Record.	Visitor.	Address.	Remarks.





In order to bring to a focus the information contained in these six books, the Society has adopted the "Graves' Alphabetical Index," with the following headings:

*ALPHABETICAL INDEX.*

Surname.	Christian Name.	Address.	Official.	
			Out-door.	In-door.

*ALPHABETICAL INDEX.—Continued.*

Private.			Undeserving.		Crime.	Visitors.
Societies.	Asylums.	Citizens.	Official.	Private.		

All that is entered in this Index against each name is *the number of the page* in any one of the six registers above given, which contains particulars relating to the case. In this way a single glance at the Index shows all the sources from which any person, whose name is on the Society's books is drawing aid.

The registers, just described, comprise all the books in use at the Central office.

II. The distinctive work of the District Office is *investigation*, and its books and forms more especially relate to this phase of the Society's work.

Whenever an applicant for charity, residing in the District, is sent to a District office, his name and address are at once taken down by the Agent in the Application Book, in the following form:

## APPLICATION BOOK.

Date of Application.	No. of Case.	No. in Record Book.	Name of Applicant (Surname First).	Address.	Original Nos. of Recurrent Cases.

## APPLICATION BOOK.—Continued.

Non-Resident Applicants.	Referred to Other Districts.	Cases of Residents in the District.											Grants.	Loans.	Chairman's or Secretary's Initials.	Date.	Remarks.					
		Class I.			Class II.				Class III.													
		Dismissed or unfavorably reported on as			Recommended to				Assisted by													
		Not Requiring Relief.	Undeserving.	Cases for Poor Law or otherwise ineligible.	The Overseer.	Institutions or Local Agencies.	Private Persons.	Grants.	Loans.	Employment.	Hospitals, etc.											
		1	2	3	1	2	3	1	2	3	4											

NOTE.—If the applicant lives in the District of another Committee, the Agent should immediately send the Application Form to their Agent and note the fact in his Application Book.

Any further particulars that can be elicited should be noted down in a diary or day-book kept for this purpose.

Not only should the Agent visit the applicant, at his home, and make personal inquiries with regard to his character, etc., but when necessary, some one or more of the following forms should be filled in and sent by mail so as to make the history of the case as complete as possible :

*Form to be sent to the Persons referred to by Cases.*

*Confidential.*

## Charity Organization Society.

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DISTRICT No..... BUFFALO, N. Y.,.....188 .

No..... Case of.....

of.....

---

The herein named having referred us to you, I am requested by the Committee to ask you to oblige us with any information concerning....., more particularly as to... ..being sober and industrious, and also as to..... doing the best for.....family.

An early answer will oblige,

Yours truly,

To.....

.....

---

*Please to return this with your Reply on the Half-sheet below,*

(Form for Previous Addresses.)

Confidential.

No.....

DISTRICT COMMITTEE No.....

**Charity Organization Society.**

OFFICE.....

*Buffalo, N. Y.,*.....188 .

DEAR SIR :

\* .....

at present of .....

states he is.....years of age,† .....with.....

children, and that the total income of‡....., when in full work,

was..... per week. he further says that up to the month

of.....18.....he lived for § .....

at.....

..... Will you, therefore, kindly give

the Committee the undermentioned information :

How long he resided at the address given? .....

The cause of h leaving? .....

Whether he worked regularly, and always tried to get work? .....

.....

Whether he was uniformly temperate and steady?.....

.....

.....

Whether he paid h rent regularly?.....

Whether h family generally were well conducted and industrious? .....

.....

.....

.....

\* Here insert name and occupation.

† Here insert "has a wife," "is a widower," "widow," or "single," as the case may be.

‡ Here insert "himself," "herself," or the "family," as the case may be.

§ Here insert "years" or "months," as the case may be.

DISTRICT OFFICE FORMS.

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The names and addresses of any relations or friends who can assist h or  
who have assisted? .....

.....  
.....

Whether, while living there, he, or any member of h family, made appeals  
for assistance to charitable persons, and, if so, with what result? .....

.....  
.....  
.....  
.....

Yours faithfully,

..... *Sec'y.*

To.....

---

REMARKS.

.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....

(Signed).....

Form for EmployersConfidential.

DISTRICT..... No.....

## Charity Organization Society.

BUFFALO, N. Y., .....188 .

SIR :

..... of

states that he worked for you, and that his foreman was.....

..... Will you, therefore, kindly give  
the Committee the undermentioned information?

How long he worked for you.....

When he left you .....

What his wages were.....

The cause of his leaving.....

Whether he worked full hours .....

Whether he was uniformly sober and steady.....

Whether he was a member of any Benefit }  
or Trades' Union Society. }

Your obedient Servant,

.....Secretary.

To.....

.....

Employer's remarks :.....

.....

.....

.....

N. B —The Committee beg the favor of your kindly assisting them by forwarding intimation to this Office whenever the services of workmen may be required at your own establishment or in your neighborhood.



*Form to be sent to Relief Agencies, etc.*

## Charity Organization Society.

DISTRICT COMMITTEE No.....

*No. of Case*..... *BUFFALO, N. Y.*.....188 .

DEAR SIR :

Will you kindly assist the Committee in their investigation of the following case by stating below whether it has been relieved from your..... and, if so, will you be good enough to state to what extent? The Committee will also feel obliged for any further information that is likely to be of service, and request the favor of an immediate reply.

Yours faithfully,

.....*Secretary.*

*Applicant's Name*,.....

*Address*,.....

*Statement of Applicant*.....

REPLY—*Relief given.*

*Remarks.*

*Signed*,.....

When all sources of information have been exhausted, the agent makes out his report in the Record Book in the form as shown on the next page.

## RECORD BOOK.

RECORD No. ....

Date, ..... 18 ..

Surname,

Address,

Floor.

District.

Case sent by

Time in District,

Time at present Address,

Birthplace,

Previous Addresses }  
and  
Time at each. }

Assistance asked for,

Christian Names.	Married Single, or Widow.	Ages.	Occupation.		Name and Address of Present (or Last) Employer.	Time out of last Employ	Time out of Employ during last 12 months.	Cause of Leaving Employ.	Weekly Income.	
			Children's School.	Children's School.					Present.	Full Work
									\$	Cts.
No. of Rooms occupied, Weekly Rent, Rent Due (if any), Amount of Pawn Tickets,			Relations able to assist. Club or Benefit Society.		Relief from { Church, Charitable Persons, Club or Benefit Society. Relations,					
								Total from all Sources,		

References,

Statement of Applicant.

## DISTRICT OFFICE FORMS.

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The following shall always be the order of reporting information received relative to the case: **1, Police ; 2, Previous Addresses ; 3, Present and Former Employers ; 4, References ; 5, Clergy and Visitors ; 6, Children's Schoolmaster ; 7, Other Persons ; 8, District Agent's Report.**

REPORT	
Heads of Information, Dated and Numbered as Above.	
Date.	No.

**DECISION.**

At the stated meeting of the District Committee this report is read by the Secretary and the case is fully discussed. At times the Agent is required to supplement his written report by verbal explanations, and finally the decision of the Committee is rendered and entered by the Secretary on the Record Book. The Committee, of course, gives no relief. The case, if favorably decided, is accordingly *referred* to some church, benevolent society or citizen willing to undertake it and a confidential Report is forwarded in the following form :

Private and Confidential.

## Charity Organization Society.

DISTRICT OFFICE, No.....STREET.

N. B.—This Report is CONFIDENTIALLY communicated, and is intended only for the Person to whom it is sent.

*Buffalo, N. Y.,*.....188 .

*Name*.....

*Address,*.....

*Case No.*.....

.....

.....

.....

To account for the delay which sometimes attends the answer from this Committee, it is necessary to observe that the investigation often involves a reference to the Committee of some other District, as well as communications by Post with distant parties, who may delay their replies. The true character of many cases cannot be ascertained without repeated visits.

In addition to (1) the Application Book and (2) the Record Book, above mentioned, there are required in the District office (3), a Labor Register (4), a Register of all relief given at the suggestion of the District Committee and (5) an Alphabetical Index to facilitate immediate reference to any given case.

The Labor Register has proved, wherever it has been adopted, one of the greatest helps in the reformation of a District. When the poor are asked to forgo the degrading dole of official or private relief, their invariable answer is, "What am I to do, I can't starve, and I can't get work?" To this objection the Labor Register furnishes a ready reply. Of all cases applying for relief in the City of Buffalo, during the past four years, thirty-three per cent. have been given employment, and the remarkable reduction in the amount expended for city out-door relief (an average of \$50,000 per annum) is largely due to the efforts of the Society in this direction. The following form has been found of practical use :

*LABOR REGISTER.*

Record.		Name	Age.	Address.	Reference and Address.
No of Case.	Date.				

*LABOR REGISTER.—Continued.*

Occupation.	When Engaged.						Remarks.
	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.	

With regard to the District Register for Private Relief, the form used in the Central office, slightly modified, is all that is needed, *vide* page 155, Form IV.

The headings of the Alphabetical Register should correspond with the books in use at the District office, thus :

*ALPHABETICAL REGISTER FOR DISTRICT OFFICE.*

Surname.	Christian Name.	Address.	Record Book.	Relief Register.	Labor Register.	Visitor.

The Agent will also require a Diary in which to enter the daily work done and events happening at the office or connected in any way with the discharge of his duties.

We now come to the question of the mutual relation between the Central and District offices. *This is the crucial point of successful Organization.* If this is thoroughly understood and made an essential part of the plan, it is next to impossible for any Charity Organization Society to fail in the ultimate repression of Pauperism.

It is acknowledged on all hands, at the present day, that Pauperism is the result of not forcing each member of the community to do, what he is able, towards his own support. Thoughtless alms-giving, *i. e.*, Charity without thorough investigation, has been and still is, to a very great extent, the fashion of the day. This has naturally led to the duplicating or overlapping of relief, and the poor, finding that they were not called upon to put forth their full energies to procure a livelihood, have thrown themselves back upon so-called charity, their ambition and will to do, even what they might do, becoming gradually weakened, till in the end they have become, in a large number of cases, confirmed paupers. What is the remedy? The evil can be met by nothing short of *thorough and systematic registration* of all relief, official and private. This is the starting-point. We do not mean simply a registration of what was given a week, or a month, or a year ago, although this is important ; but *what is being given day by day.*

Now, what method does the Society adopt to ensure this daily registration of relief? We have already said that when a case has been decided by the District Committee, a confidential report of the decision is immediately sent to the church, society, or individual sending the case. If relief is recommended, one or other of the following forms is enclosed together with the report, and it is the duty of the Agent to see that these registration blanks are returned to the District office duly filled in for entry on the Relief Register of the District.

## Charity Organization Society.

REPORT OF RELIEVING SOCIETY, HOSPITAL, ASYLUM, ETC., TO DISTRICT OFFICE.

*Report of* .....

*To District Office No.*.....

*Date,*.....

*Record No.*.....

*Name,*.....

*Address,*.....

*Relief given,*.....

*Visitor's Name,*.....

*Remarks,*.....

*Signed,*.....

*Received at District Office,* .....



# Charity Organisation Society.

OFFICE,.....STREET.

---

## FORM FOR THE REGISTRATION OF RELIEF.

Our citizens are earnestly requested to have *registered* the names and addresses of any persons that they may be supporting or relieving by gifts of food, clothing or money, whether occasionally or at stated times.

The information thus received will be considered *confidential*, no persons excepting those in the immediate employ of the Society being permitted access to the Society's books. This registration of private charity is absolutely necessary in order to check imposition, overlapping and other abuses, as well as for the welfare of the thrifty poor and the best interests of our citizens at large.

*Name of Person receiving Relief*,.....

*Residence of Person receiving Relief*, .....

*Name of Person giving Relief*,.....

*Residence of Person giving Relief*,.....

*Kind and Amount of Relief, and whether given occasionally or at stated times, viz.:*

*Fuel*,..... *Food*,.....

*Clothing*,..... *Money*,.....

If all the particulars in the above Form cannot be given, it is requested that the Form be filled in as far as possible.

Moreover, in every case, when a Visitor is appointed by the Committee, it is the duty of such Visitor to make a report of the condition of the family at such stated times as the Committee may require in accordance with the following form :

## Charity Organization Society.

VISITOR'S REPORT TO DISTRICT OFFICE No. ....

*Record No.*.....

*Name,*.....

*Address,*.....

### REPORT.

N. B.—Here insert remarks upon (1) the social and moral condition of the family; (2) the sanitary condition of the dwelling; (3) character of surroundings; (4) what the Visitor considers necessary for the further improvement of the family.

.....  
 .....  
 .....  
 .....

*Signed*.....

*Visitor.*

*Received at District Office,* .....

In this way, the District Committee is kept informed of all relief that is daily being given to the poor of the District; the office books can be written up day by day, and will at all times be of use for immediate reference. So much for the individual District.

Every city, however, will have to be divided up into a larger or smaller number of Districts, in accordance with its size or the density of its population, and in each of these Districts there will have to be the same method of work as in the one which we have just described.

It is evident, that if there is no CENTRAL OFFICE for the registration of ALL the relief that is being given in the city, the Society would be powerless to repress Pauperism; for then no one of the Districts could possibly keep itself informed of the doings of the rest.

Now, the Central office is *a charity clearing house*. The Agent of each District is required day by day to report to the Central office, all cases of relief which have been reported to the District office during the preceding twenty-four hours, and to do so on the following form:

## Charity Organization Society.

REPORT OF DISTRICT OFFICE No.....

*Record No.*.....

*Name,*.....

*Address,*.....

*Person or Society Relieving,*.....

*Visitor's Name,*.....

*Grant or Loan,*.....

*Employment,*.....

*Hospital or Asylum,*.....

*Date,*.....

*Signed,*

.....

*District Agent.*

*Received at Central Office,*.....

The books of the Central Office can thus be written up day by day, (1) as to *official* relief by securing daily reports from the office of the Poormaster; (2) as to *private* relief by the daily reports of the District Agents. Nor is this all. The Agents are required, unless unavoidably hindered, to meet at the Central Office at a stated hour each day, not only to deliver their reports, but for the interchange of information upon the work of their respective Districts. In this way each Agent soon becomes familiar with the history of cases in other parts of the city, which he may use to advantage in his own District. If the Central Office is managed in the systematic way which we have just described, the community will soon be led to acknowledge the advantages of a Charity Organization Society and will be ready to support it. Once let it be understood that, free of charge, they can be protected from imposition or directed to worthy cases for their benevolence, if only they will pay a flying visit to a Central Office in the business quarter of the city, and easy of access, and the Society will soon gain the confidence of rich and poor alike and become indispensable to a city.

## VIII.

### THE VOLUNTEER VISITOR.

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THE visitation of the poor at their homes, is an essential feature of the plan which we are now describing. It is true, that the idea, in itself, is not new, nor is it peculiar to the Charity Organization Society. For hundreds of years past, the poor have been lovingly visited by the clergy, and by the philanthropic among the laity in every city and hamlet of Christendom. At the same time, it must be borne in mind, that it is only within the last fifty years that *systematic* visitation has been attempted, whether by the Church, the municipality or the individual.

The establishment of the Society of St. Vincent de Paul and other Roman Catholic Societies; the starting of the municipal system of Elberfeld; and notably, the exertions of Dr. Chalmers, of Glasgow, showed that visitation in large cities might be reduced to something like order; and the success attending these plans has since led to the adoption, on all sides, of more concentrated and effective action in this branch of charitable work.

Still, if we examine the large majority of the fashionable systems of visitation in vogue at the present day, we shall find that they are essentially different from that which is advocated by the Charity Organization Society.

The objects of visitation, as usually understood and accepted, are (1) investigation, (2) relief, and (3) spiritual counsel.

The investigation, however, but seldom reaches beyond the *present* condition of the applicant; no thorough diagnosis is made of the case; the causes which have led to present

destitution are but too often overlooked, and, as a consequence temporary relief, and not permanent cure, is the natural outcome of the system.

Moreover, the visitation of the poor is invariably regarded as a *religious* duty, and accordingly the spiritual wants of the needy are uppermost in the mind of the visitor. Indeed, there seems to be a very general impression, that during seasons of suffering or destitution, the heart is especially alive to the logical force of a tract, or to the counter claims of opposing creeds, and so relief is made a means of proselytizing, and the poor, in order to meet some pressing emergency, are forced, in many instances, to be hypocrites.

Besides, under this system, so large a district is usually assigned to the individual visitor that it is utterly impossible for the work to be thoroughly done. Take for example, a case that frequently happens in every city, where visitation is partially systematized. A whole street, in some poor neighborhood, is assigned to a single visitor. Wishing to be conscientious in the discharge of the duty, he, or she, as the case may be, devotes a certain afternoon of each week to the paying of flying visits from family to family. In the course of time, all the families in the district have, perhaps, been seen; but what permanent good has been accomplished? Months and years pass by; the visitor goes through the same weekly routine of calls, the poor continue to require as much relief as ever, there is no reformation in their improvident habits, no improvement in cleanliness, no greater attempt to make the home bright and cheerful, no idea of the degradation of begging, and in the end the visitor grows weary of a work which shows so little return for self-sacrificing labor, and in sheer despair, resigns the position to younger and more enthusiastic workers.

And what else can be expected, under so erroneous a system, but that which actually happens, viz.: the steady pauperization of the poor and the growing difficulty in finding visitors?

It is needless to say that the view which the Charity Organization Society takes of the visitation of the poor, is

diametrically opposed to any system such as that which we have just outlined.

I. In accordance with the fundamental principles of the scheme *the visitor is required strictly to abstain from giving relief or being the almoner of the charity of others.*

We do not deny that the poor oftentimes require temporary relief. In times of sickness or of death, or when employment is difficult to be found, or when the utmost efforts of a parent fail to supply the wants of a large family, and in other cases of helpless poverty, it is true that temporary relief may be wisely and prudently given. But in all of these cases the giving of relief should be left with the Church, or benevolent Society, or charitable person to whom the case has been referred by the District Committee.

Now, what are the reasons for this rule, which is one of the Society's most striking features, and is regarded as essential to success? In order to answer this question we must first of all acquire clear views as to what are in fact, the *real wants* of the poor.

We hold that the chief need of the poor to-day, is not almsgiving, but the *moral support of true friendship*—the possession of a real friend, whose education, experience and influence, whose general knowledge of life, or special knowledge of domestic economy are placed at the service of those who have neither the intelligence, the tact nor the opportunity to extract the maximum of good from their slender resources. The necessity of alms-giving, in the large majority of cases, is due to ignorance on the part of the poor as to the economic and provident disposition of their weekly earnings, and the great need of the present day is not the giving of doles of food and clothing, and money, which only pauperize, but the inculcation, in a loving, friendly spirit, of those laws which make our own homes healthy and bright, and our means adequate to our support. In other words, the poor of this country, as a rule, can earn sufficient for their support if only they are taught to be provident, are helped to make the most of their earnings, and are shown the degrading tendency of begging in any and every form.

In order, however, to avoid any misconception, it may be well to state distinctly what we mean by the term *friendship*, as applied to the Visitor of the poor. On the one hand, we do not mean simply a feeling of pity or commiseration; for this may exist apart from any, even the slightest, degree of friendship. It may be excited by the sight of suffering on the part of one who is an utter stranger. Nor, do we mean on the other hand, that entire accord which is the result of similarity in tastes, opinions, education, social standing, etc., for this, by the very nature of the case, is out of the question. The feeling in both of these cases, whether of pity or congeniality, is called into being by the accidents of life, *i. e.*, by that which is not essential to the idea of what we call humanity. There is, however, such a thing as sympathy with the humanity in man; an "enthusiasm for humanity," which is one of the marks of highest culture; a heartfelt sympathy with others in all that is common to our human nature, its joys, its sorrows, its honest failings, its purest aspirations; a sympathy with all that is eternally true and good and noble in man and in the life of man; a sympathy with every "touch of nature which makes the whole world kin." This sympathy with all that is common in our humanity must, necessarily, for a time at least, be the basis of all kindly feeling on the part of the Visitor.

It is, of course, possible that constant intercourse may deepen such a feeling, especially if the character of the person visited is such as to win the esteem of the Visitor, or if, in course of time, noble qualities are developed. But friendship, in the first instance, must in every case start with sympathy, and be maintained by sympathy even though esteem should fail to be excited.

Now, the fact that the moral support of true friendship will, in the majority of cases, make alms-giving unnecessary is one of the fundamental reasons why the Visitor is required to abstain from the giving of relief.

But there are other and no less practical reasons for the rigid observance of this rule. If the Visitor is known to have the right of bestowing alms, his influence, *as a friend*, will inevitably become weakened, and, finally, cease to exert any



power for good whatsoever. The reason of this is obvious. In the minds of the partially pauperized, there is invariably a feeling, "uttered or unexpressed," that they are entitled to a certain amount of relief, and the more prudent the Visitor is in his bestowal of alms the greater will be the dissatisfaction on the part of the recipient with the "paltry doles" which he receives, till, in the end, the Visitor's presence will be tolerated only for the alms he bestows, and an undisguised ingratitude will take the place of confidence and love.

Even if this extreme is not reached, still the Visitor's whole intercourse with the poor, if he is the almoner of relief, will, in spite of all he can do to the contrary, arouse in their minds a sense of patronage and prevent the existence of that feeling of independence which is absolutely necessary to the life of a healthy friendship.

Moreover, it is the experience of all who have ever attempted to organize a corps of Visitors, that many of the most efficient workers among the poor are deterred from undertaking the duty, simply because they are unable, themselves, to provide for the wants of those visited, and have neither the time nor the inclination to beg it from the wealthy.

We have been thus explicit upon this fundamental point because this rule is often, at first blush, incomprehensible to those who have become accustomed to regard alms-giving as an essential part of visitation, and who view the severance of these two branches of the work as the most uncharitable kind of charity. We have endeavored to show not only that such severance is essential to the repression of Pauperism, but, moreover, that to make friendship and not alms-giving the central idea of a Visitor's duty, is Charity in its truest sense and in its most lasting form.

II. Another fundamental principle of the Organization plan is, that *the Visitor should strictly abstain from any attempt at proselytizing*. This is the Society's "golden rule." If this is not explicitly laid down, and observed conscientiously and in entire good faith, Organization will inevitably fail. Once let it be granted that Visitors can use their position for the purpose of proselytism, can make use of the machinery of the Society

to further the interests of the religious body to which they severally belong, and co-operation among the various religious societies would be impossible. This is self-evident and needs no further comment. In order, however, to avoid as far as possible all cause of irritation or complaint on this score, it is advisable for the various District Committees to appoint Visitors of the *same religious belief* as the family to be visited. It is true that this is not always practicable, and if not, the Visitor's attention should be especially called to the golden rule of the Society.

There is another point intimately connected with the foregoing which it may be well to notice in passing.

According to the constitution of the Buffalo Charity Organization Society, "no person representing the Society in any capacity whatsoever" is allowed to "use his or her position for purposes of proselytism *or spiritual instruction*." In some quarters this statement has been thought to lay undue restrictions upon the intercourse of the Visitor with the poor, *even when both are of the same religious belief*. But this is not the case. It was never intended to forbid the Visitor, as by an iron rule, to use his influence in religious matters when all idea of proselytism was out of the question, as would necessarily be the case when the religious creed of both Visitor and visited are identical. By the very wording of the article it is clear that the prohibition has reference only to cases where there is any danger or any possibility of proselytism, *i. e.*, where the religious creed of Visitor and visited are *different*. In such cases the Visitor, although he might have no wish or intention to proselytize, might still excite ill feeling towards the Society if he should administer spiritual instruction in any form whatsoever. His motives might be perfectly honest; the spiritual instruction given, might have no tendency to undermine the peculiar creed of the person visited, and yet the very possibility of arousing, by such means, the opposition of any religious body led the Buffalo Society to adopt this wise precaution.

Leaving, now, those broad principles which are essential to successful work we come to a description of the practical duties of the Volunteer Visitor, and his relation to the District Committee.

It is clear from the nature of the case that this can be done only in a very general way. So much depends upon the character of the individual city, its population, its wealth, its municipal laws and the nature of its industries; so much depends also upon the character of the individual District; and so much upon the tact, intelligence and experience of the Visitor himself, that it is difficult to do more than give a very faint outline of the subject.

III. It is very important, in the first place, that a District Committee should avoid the mistake of assigning too many cases to the same Visitor. If this precaution is unheeded, not only will no effective work be done in a District, but the failure to accomplish any lasting results will end in the discouragement of the Visitor, and finally in his abandonment of the work. It may be laid down as a general rule, that, all things being equal, the effectiveness of a Visitor's work will vary inversely as the number of cases assigned. In other words, the smaller the number of cases, the greater will be the effectiveness of his work, and the greater the number of cases, the less will be the effectiveness of his work. Indeed it is a matter of experience, that *the most effective work is done when one, and only one, family is assigned to each Visitor.*

Doubtless it would be difficult in any of our large cities to find a sufficient number of Visitors to enable a Society to do its work in this thorough manner; but we believe that if the plan of assigning but a single family to each Visitor were to be carried out, it would, in the end, enlist the interest of a greater number of persons in the work of the visitation of the poor than could possibly be done under any other system. Nor is this merely a matter of conjecture. A number of instances have come under our own observation, where Visitors who had become thoroughly tired of the old system of constant visiting, with little, if any, beneficial result, have been forced to acknowledge that, under the "one family" system, the work has become a fascination, and the duty has been rendered a positive pleasure.

Moreover, it is manifestly impossible to expect the growth of anything worthy of the name of *friendship* between the

Visitor and the poor, if the Society makes too great demands upon the Visitor's time. It is not by hurried and infrequent visits that the confidence of the poor is to be gained, or a mutual feeling of kindly interest is to be awakened. Such superficial visitation is almost worse than useless. It is only by constant intercourse, and the ever ready performance of kind and neighborly offices that the affections of the poor can be won. When this has been accomplished, and not till then, the Visitor's esteem will be prized, his every word of advice will carry weight, and the poor will be raised by the support of a true friendship, socially, morally and intellectually.

IV. (1) As soon as kind, neighborly relations have been established between the Visitor and the family consigned to his care, the real work of visitation will begin.

The consideration which should be uppermost in his mind at this stage of his work, is whether the dwelling itself and also the neighborhood in which the family lives are free from any immoral taint. If the neighborhood is not respectable, it is the Visitor's first duty to urge removal, when practicable, to some other and better quarter of the city; or if the neighborhood is respectable, while the surroundings of the tenement are of an immoral character, it is his duty to urge removal to some more desirable dwelling. This is a matter of prime importance, since no reform can be expected as long as parents and children are exposed to the contaminating influences of immoral surroundings.

(2) If there is no necessity for a change of dwelling, or if the change has already been effected, the next point which should command the Visitor's attention is the question, whether the parents and grown-up children (if any) are doing all that they might do for the support of the family.\*

It will be found by experience that in a very large number of cases the poor have become so far pauperized by so-

\* It is true that the Visitor is not asked to *investigate* cases, since this is the function of the District Committee. Indeed, he has a right to expect that the committee, when they assign the case, shall place in his hands as full particulars on this and other points as it is possible to elicit by office investigation. But it is the duty of the Visitor to *carry on the work* from the point which the Society had reached when the case was assigned.

called charity that they are not doing, and are not willing to do their full share of work, *i. e.*, the amount of work which they are fully able to do. It will be found that they are perfectly content to be in receipt of poor-law relief, or to be dependent on private charity, if only it relieves them from the necessity of hard labor.

In such cases, it is the imperative duty of the Visitor to point out, in a firm, yet loving spirit, the degrading tendency of a life of dependence and the real dignity of honest work, and not only to persuade the recipients of public or private charity to forgo the demoralizing dole but to endeavor to secure them additional employment in its place.

(3) If, from any cause, whatsoever, the family is entitled to either temporary, or permanent relief, the Visitor should see that such relief is adequate, and is given promptly; or if promised at stated times, that the promise is punctually fulfilled.

In no case, however, should the Visitor sanction the acceptance of city out-door relief, since municipal charity only tends to widen the chasm between the rich and the poor, by substituting the cold hand of official aid for the warm heart of a loving charity.

(4) Another point which has a direct bearing upon the improvement of the condition of the poor, is the character of their *home* surroundings. If the dwelling shows a want of cleanliness, or proper ventilation, or a scarcity of water, or an insufficiency of light (which are as essential to health as nutritious food and sufficient clothing), the Visitor should strive at once to have these defects remedied, and should endeavor to induce the poor to keep their dwellings in a wholesome, healthy condition.

If the Visitor discovers any defect in the sanitary arrangements of the dwelling by which the health of the family is endangered, or by which their rights as tenants are impaired, he should at once communicate the fact to the District Committee in order that complaint may be made to the proper authorities and redress may be had.

Moreover, as far as the *social* aspect of the case is concerned, the Visitor can do much (especially if a woman) to make even

the poorest dwelling bright, cheerful and homelike. While the Society forbids the Visitor to give relief in any shape or form, on the score of its pauperizing tendency, it does not forbid, but, on the contrary, encourages the Visitor in making such gifts as add to the comfort of the dwelling, and instead of pauperizing the recipient tend to develop the pride of home, and to foster a laudable ambition to render it pleasant and attractive.

V. When the Visitor has arrived at that stage in his work where the family has been reclaimed from a position of dependence or perhaps of beggary and is self-supporting, where the pride of home is being developed and where a laudable ambition to do well has been aroused, he should endeavor to inculcate *provident ideas* and foster *provident habits*. It must ever be borne in mind that the poor are seldom provident for themselves; they know little, if anything, of the laws of health or of domestic economy; they have moreover but little money to expend; but little time to devote to the purchasing of what they require; but little leisure to give to the making of clothing or the preparation of wholesome food. In all these matters, and in others which we need not enumerate, the Visitor should place time, experience and education at the service of the poor not only with a view to economy, but more especially with a view to the preservation of their health and the promotion of their comfort.

Nor is this all. In nearly every large city there will be found, already in existence, provident institutions of various kinds for the purpose of aiding the poor to be self-supporting or to make provision for the future. It should be the especial aim of the Visitor to explain the objects of these provident institutions, and to induce the poor to take advantage of the benefits which they offer.

In cities where there is no Crèche or even a day-nursery; no institution for the deposit of small sums of money, such as the Penny Bank; no Provident dispensary, in fact none of the many schemes which have been devised of late years to help the poor to become *permanently independent of relief*, the Visitor should make temporary arrangements, through the

Committee of the District, for the safe keeping and economic disbursement of any moneys that the family under his care may be able to lay by out of their weekly earnings.\*

Any such arrangement, however, should be regarded as temporary only, since it is the duty of a Charity Organization Society to endeavor to establish such institutions, if there are none already in existence.

The forming of a provident habit of mind in the poor, is at once the most difficult and the most enduring part of a Visitor's work. Such a habit involves not only the most careful expenditure of means; not only the constant avoiding of waste; not only the most advantageous disposition of earnings, so as to avoid dependence *in the present*; but it involves, over and above all this, the habit of forethought *for the future*, so that neither temporary want of employment nor a season of sickness may necessitate the receipt of charity.

The repression of Pauperism can be effected, we most firmly believe, in no other way than that which has been pointed out in the preceding pages, viz.: (1) by compelling each member of the pauperized classes to do his full share of work, and (2) by the gradual formation of provident habits.

Nor must the Visitor lose sight of the great question of the *prevention* of Pauperism. It is important to reclaim the pauperized and to throw such safeguards around them as will prevent the possibility of a relapse; it is still more important to awaken in them healthier moral views and an ambition to be thrifty, provident and independent; but of vastly greater importance is the work of preventing the possibility of pauperization by the exercise of a loving and ever watchful care of the *children* of the pauperized poor. It is here that the work must begin. It is on the threshold of life that the battle must be fought, if Pauperism is ever to become extinct. The Visitor should, therefore, not only put a stop to the too common practice of sending child-beggars from house to house to solicit alms, but should see that the State and municipal

\* NOTE.—In Buffalo, for example, one of the Districts has adopted the plan of buying coal at low rates during the Summer months, and selling it to the poor *at cost* during the Winter, to the extent of the funds saved and placed in their hands by any poor family, but in no other case.



regulations, with regard to attendance at the public or private schools are strictly obeyed, and should endeavor in every possible way to foster such due ambition to succeed, as will make a life of dependence odious and distasteful.

If the efforts of a Visitor to restore the parents of a family to a position of self respect are at all successful, there will be but little difficulty in the case of the children. If the parents once appreciate the degrading tendency of idleness and beggary, and the honor attaching to thrift and self-support, they will be anxious that their children may be educated and placed beyond the reach of dependence. Every effort that the Visitor may make to further their temporal interests will be a source of gratification to the parents, and as they grow up, the children themselves will retain a loving remembrance of the one who was their true friend.

After all that can be done, however, by the most conscientious worker, there will still be a large number of the poor so thoroughly pauperized as to make reformation well nigh impossible. In such cases the Visitor should take advantage of every resource which the law affords to save the children from contamination and ruin.

We have spoken of the Visitor, in almost every instance, as though we considered it as pre-eminently a *man's* work, and we have done so advisedly. Cases will often be brought before the District Committee which no woman should ever be asked to visit, unless long experience and natural firmness of character qualify her for the task. Moreover, in the past, the men possessed of education, of professional or business ability and of a knowledge of the world, have not been called upon *as citizens*, to do their due share in this work, although the subject of the repression of Pauperism is one which bears directly upon the commercial prosperity of the nation. We do not overlook the fact that the energies of the business and professional men of our cities are already overtaxed in many cases by the duties of their calling; what we desire to see, is a deeper interest in this vital question on the part of those who, by the exercise of a little self-sacrifice, might do much for the welfare of their fellow-beings.



In this, as in every other good work, the women of our cities must take the lead; and by this, we do not mean that they should be asked to work as members of Council or as members of District Committees, for this is especially a man's work; but to perform that higher and more difficult task of visiting the poor, and the pauperized poor, as friends, visiting them at their homes and trying to undo the vicious education of years, the idleness, the unthrift, the improvidence which the unwise alms-giving of benevolent people has made a confirmed habit; and this is no easy task. On the contrary, if rigidly carried out according to the wise rules laid down by the Society, it might well satisfy the ambition of any woman's life to have raised but one family from dependence, idleness and beggary, to self-support, honest labor and independence.

We cannot but think that if the women of our cities realized how great, how sacred, is the work which a Charity Organization Society asks them to perform, not only would there be no lack of Visitors, not only would the poor receive their rights at the hands of the rich, but the whole complexion of the habits of thought of our women would undergo a change; life itself would become a more serious matter; it would be seen that our women have duties which they owe to the community and to the nation no less than the men, and which, if faithfully performed, would bring increased happiness to the individual, increased good-will to the community and increased prosperity to the nation.

## IX.

### WHAT IS CHARITY?\*

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CHARLES DICKENS has left us a quaint description of the bewilderment created in the mind of Mr. Dombey, merchant, banker and financier, when little Paul proposed the sudden question, "Papa, what's money?" How he bethought himself of an explanation, involving the terms, circulating medium, currency, bullion, rates of exchange, and finally replied "'Money,' Paul? why Pounds, Shillings and Pence." But little Paul, not satisfied by the reply, returned to the charge, "I don't mean that, Papa, I mean what's money, after all—what can it do?"

Something like this odd question asked by the old-fashioned child, as he sat by the fireside gazing into the glowing embers, seems to be uppermost in the minds of a great many people at the present day. On every side is being asked the question, *What is Charity?*

If we ask the great outside world, we are told, that Charity consists in gifts of money, and food, and clothing, in free soup-kitchens, in free dispensaries, in relief societies, in almsgiving in fact.

But thoughtful men are beginning to reply to such glittering generalities, "What is Charity after all? What can Charity *do*?" And the self-satisfied world, following in the footsteps of Mr. Dombey, replies in astonishment, "Do? why Charity can do anything!"

*And so it can.* Like money itself, it can be the greatest blessing or the greatest curse to the human race.

\*Address delivered before the Baltimore Charity Organization Society, at its first public meeting, November 17, 1881.

But let us look a little more closely at what Charity can do.

Charity can take the helpless orphan, educate him, and start him in life on an equal footing with his more favored fellows. It can take the aged, whom misfortune has overtaken late in the struggle for wealth, and render his declining years peaceful and happy. It can take the mentally defective, and throw as much of joy and gladness into his life as his condition will permit. It can take those who are out of employment, but ready and willing to work, and can raise them to a position of permanent self-support. It can take the temporary sick, who, if well, would be wholly or partially self-supporting, and by proper care can hasten their restoration to health. It can help those, who, from defective limbs, or other bodily infirmity, can earn only an insufficient support, and can supplement the natural deficiency by gifts that do not pauperize. It can take the children of working women, and give them food and shelter, and the first step in their secular education as citizens while the mothers are at work—and in many a way it can help to better and elevate the condition of the helpless and honest poor. Yes, Charity can do all this, and much more that is beneficent and elevating and ennobling! Our hospitals, our orphan asylums, our homes for the aged, our insane asylums, our convalescent homes, our benevolent societies of various kinds, when conducted on sound, common-sense principles, are lasting monuments to what Charity, in its truest sense, can accomplish for humanity.

But Charity is not always beneficent. It is possible to do an immense amount of harm by Charity, so-called. It is possible to reduce a fellow-being to the condition of a willing pauper, by fostering habits of indolence, and dependence, and improvidence. It is possible to rob a human being of his manhood—of all that is noble in his nature; and to leave him a mere wreck, to drift hither and thither on the ocean of life in utter recklessness and despondency, till he ends his days in the workhouse, the reformatory or the prison.

Now, too distinct a line cannot be drawn between the *poor man* and the *pauper*. We cannot think that there is any room in this busy world of ours for those social drones who prey

upon the industry of others, and prefer to beg rather than to work. The very existence of the pauper is a disgrace to our civilization. For the "poor" there is ample room in the great heart of humanity, but the very word "pauper," is a blot upon our language. Yes, and not only have we given a name to this creature of our own making—this mixture of things, pitiful and hateful—we have even put the idea into brick and stone, and in our "County Alms-houses," we have Pauperism vaunting itself in official garb and coming home to us, as curses always do, to be fed and clothed and supported at the expense of the industrious.

It may appear, at first sight, to be a sweeping statement, but we make it unhesitatingly, that a great deal of all charity given, even to the honest poor, by our churches, benevolent societies, etc., is doing positive harm by teaching the poor to be idle, shiftless and improvident.

Moreover, it is an acknowledged fact, that, under the present system, the pauper, the impostor and the fraud of every description are carrying off, at least, one-half of all charity, public and private.

What is the meaning of this? It means that there is a terrible waste constantly going on in the administration of charity. It means this; but it means something more—it means that alms-giving of every kind, though well intentioned, is yearly swelling the ranks of pauperism.

It is pauperizing to give charity even to the honest poor, unless at the same time, we throw around them the safeguard of thorough investigation and personal interest in their welfare; strengthening their will to work by the "alms of good advice," and strengthening their hearts by loving words. But, to give to the confirmed pauper, whether on the street or at the door, on the strength of a pitiful tale is positively *immoral*, for this is indiscriminate alms-giving in its most demoralizing form. Give to the shiftless, who are too idle to work; give to the improvident, who squander their means while the season of high wages lasts with no forethought for the morrow; give to the dissolute, who drink or gamble away their money, unfitting themselves for steady work; give to the

tramp, who leads an idle worthless life; let charity, public and private, be expended on such cases, and sooner or later you will find the recipients of such "Charity" inmates of our alms-houses and penitentiaries—our immoral alms-giving coming home to us in the utter ruin of our fellows, and the increased taxation of our industries.

It is not to be supposed for a single moment, that the benevolent, if they knew for certain, that the casual gift of money or clothing would be harmful to the character of the recipient, could be importuned into giving. Nor can it be supposed, that the benevolent, if they could foresee all the evil that they are doing, when they "relieve," as it is called, the fictitious necessities of every plausible applicant—could foresee all the misery which their so called charity is entailing in the future, would allow a sentimental spasm of the heart to cloud their better judgment. No! far rather would any honest man forgo the flutter of satisfaction which always follows a well intentioned deed than purchase such gratification at the cost of the possible ruin of a fellow-creature.

What then is the remedy? How are we to be wise as well as kind in our charity? How are we to make our charity a blessing instead of a curse? How are we to elevate, socially and morally, the honest poor, and to reclaim the pauperized poor instead of dragging them down and degrading them still further?

It is perfectly clear from the experience of the past, that, as long as Hebrew and Roman Catholic and Episcopalian and Sectarian refuse to have any inter-community of action in this matter of charity, no reform can be expected; on the contrary, while this is the case, matters will only drift on from bad to worse.

When, in the City of Buffalo, four years ago, we began the registration of all who were in receipt of relief, this fact was brought out in the clearest possible light. Of the 3,000 cases reported to the Society, as in receipt of relief, there was scarcely a single case in which overlapping and pauperism were not directly attributable to the want of inter-communication between the various religious bodies and benevolent

societies of the city. In some instances it was found that the same individual was being helped (?), at one, and the same time, by three or four different religious societies, by an equal number of benevolent societies, and by a score of citizens, besides being in receipt of regular out-door city relief.

As the work of the Society progressed, the terrible results of the want of co-operation in the past became painfully manifest.

With regard to the *financial* aspect of the case it was found :

(1) That the waste in the official alms-fund of the city, through the deceptions practised by applicants, amounted to, at least, one-half of the whole annual expenditure for out-door relief.

(2) That the waste in the private alms-fund of the city, by deceptions practised on churches, benevolent societies, etc., amounted to, at least, one-half of their whole expenditure for charitable purposes.

(3) That there was an enormous and guilty waste arising from *street alms-giving*—a loss to true charity greater than any one had imagined.

(4) That there was a constant waste in the funds of medical charities, by persons applying for relief at the Free Dispensaries who were amply able to pay for medical attendance and medicines.

(5) That there was a constant waste in the administration of various institutions which offered temporary shelter to the destitute through the deceptions practised by the genteel tramp or religious confidence woman.

Nor was this all. Financial waste, though greatly to be deplored, was not the worst of the evils which were unearthed by the Society.

The *moral* aspect of the case was truly appalling.

Entire families, finding that they could be supported in complete idleness, if only they were systematic in the art of begging, had been in the habit of sending some one or more of their children, on a certain day in each week, to a certain district of the city, and, in this way, had collected daily,

sufficient food and clothing for their support and sufficient money to pay for the daily whiskey and the weekly rent.

Moreover, so thoroughly had the pauperized poor become imbued with the idea that "pitiful tales make plentiful pennies," that the Society found it extremely difficult, at first, to get a truthful statement from applicants for relief. They had been taught by experience that a well told lie paid better than the unvarnished truth; and what could be expected but statements utterly untrustworthy?

Out of all the cases which have come under our observation during the past five years, not a single one, when thoroughly sifted, has been found to tally with the representations made. And is it any wonder that it should be so? Is it not a fact that in the past and even at the present day the more pitiful the story and the more tearful the recital the greater chance does the applicant stand, especially if a woman, of getting assistance?

But, perhaps, the worst phase of untruthfulness which the Society had to encounter was religious hypocrisy. Not only was it found that the gift of a half dollar or of clothing had in many cases decided the religious creed to which an applicant belonged, but in one instance it was found that a mother had had her child successively baptized by *three* clergymen, within as many weeks, in order to draw relief from three distinct religious Societies.

But further—it is a sad fact, but a fact nevertheless, that a great deal of the drunkenness which existed among the poorer classes, was found to be attributable to the money which Christian people had been in the habit of giving in the sacred name of Charity. Of this fact the Society had abundant proof.

Nor does the painful category end even here.

The Society found that in no small number of cases false oaths had been taken before the Poormaster—perjury in fact had been committed for the purpose of stealing from the city, goods and orders to which the applicants had no right or claim whatsoever.

We cannot stay so much as to glance at the *social* aspect of the case, yet, we may ask in passing what could be expected

of the *children* brought up in such caricatures of homes, where the parents were living in idleness and beggary, where the children themselves were taught that falsehood is the bait which takes best with the public, and where the first lesson of childhood involved the deadly fallacy that begging and perjury and theft pay better than sobriety and honesty and hard work.

Two points are especially worthy of note :

(1) That this deplorable state of affairs was the direct result of a lack of co-operation among the charitable agencies of the city ; and

(2) That while large sums of money were—we do not say wasted, it was worse than that—were sacrificed as a premium on Pauperism, the honest poor were to a great extent unknown, unaided and left to fight the battle of life as best they could.

Now these evils, of which we have been speaking and which are rife in every large city, can be successfully met only by ORGANIZATION—by the banding together of all the charitable agencies of a city for mutual protection and effective work.

Now, what are the leading *objects* which it is proposed to attain by Organization ?

(1) There is of course the *detection of fraud* of every kind ; from the fictitious tale of the professional child-beggar to the printed appeal of the fraudulent charitable Society. It is of course of prime importance to sift out the worthless pauper from the needy poor, and to repress imposition and fraud if Charity is ever to be wisely administered. But this, though absolutely necessary, is only a preliminary or accidental work. It is simply the removal of the rubbish which conceals the treasures beneath.

A far more important object of co-operation is the enlarged *benevolent* work which can be done, viz. : the reclaiming of the pauperized poor who, as yet, have not lost all sense of self respect ; and the adequate relief of the honest poor, who, as a rule, shrink from disclosing their true condition or admitting the extent of their destitution ; who would rather starve than beg or have their necessities rudely paraded before the public.

Nor is this all. The work which an Organization can perform is a far grander thing than the repression of imposture or



even the adequate relief of the honest poor and the reclaiming of the pauperized poor, grand and Godlike though this work is.

It has a *provident* work to perform, viz. : the establishment or promotion of practical, common-sense schemes looking to the cure of Pauperism in the present, and its prevention in the future.

The pauper, who is morally convalescent, must be aided in order that he may regain full moral health. The poor, who are hanging on the border line between Poverty and Pauperism must be helped, and wisely helped, if they are to be prevented from shooting, in utter despair, the moral Niagara of Beggary and disappearing in the ruin beyond. Yes, and there are the self supporting (but barely so) who need every provident aid which a far-seeing benevolence can supply as barriers against faintheartedness or despair, and as helps to industry and economy and thrift.

But the work of an Organization does not end even here.

There are *abuses* in every large city known only to the few—abuses which are daily recruiting the ranks of Pauperism and bearing heavily in their results upon both the morals and the resources of the community, and of the country. These can be reformed only by united action; by band work; by Organization.

The experience of the City of Buffalo presents a good instance of this.

The grain shovellers, who work in the holds of vessels, shovelling grain to the leg of the elevators, live during working hours, in an atmosphere of intense heat and thick dust, which on an average produces death by "elevator pneumonia" within five years. These men work in "gangs," each gang being headed by a "boss," who makes all contracts, receives all moneys, and pays all wages. In the past, these bosses, as a rule, kept each his boarding-house and saloon, chiefly for the accommodation of his gang. The terrible strain upon the vitality of the men, which the nature of the work involved, added to the reckless character of the men themselves, who knew that their life must necessarily be a short one, led them to seek in deep drinking, a passing relief from

both the exhaustion of the body and from thought for the future. On each Sunday afternoon, when the gang was paid off, the usual deduction was made by the landlord, for board and drink; and part of the balance was retained as caution money.

The wages were high, but the work lasted only for a few months; and at the end of the season, when the gang was disbanded, the men were left penniless, and in a weakened condition to get a living as best they could. The natural consequence was, that each winter a large number of families became dependent upon public and private charity, while others, who had lived their short life, died, to be buried at the public expense, leaving wife and children to be supported by the city.

Few, beyond the business men actually engaged in the grain trade, knew anything of this crying evil, and had it not been for the action of the Charity Organization Society, no reform would have been attempted.

It is a noble work, this Organization movement, and capable of effecting grand results. It has been said that "Eternal vigilance is the price of Liberty," and it is no less true, that, apart from unflagging vigilance, Pauperism can never be exterminated or the poor receive justice at our hands. It is to the public-spirited men of our cities that we must look—to the old men for counsel, to the young men for war—if ever this blot upon our civilization is to be removed, and if ever we are to rise to a true conception of the grandeur of that *Charity* which is the Queen of all Virtues.

## X.

# THE SCIENTIFIC BASIS OF CHARITY ORGANIZATION.

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WE do not propose here, to speak of the work of Charity Organization so much from a practical, as from a scientific point of view. It is true, that the practical side of the work is that by which it will be judged by the public; and unquestionably, it is the practical results of the work which will decide in the long run, whether Charity Organization is, or is not, the true remedy for Pauperism and all its attendant evils.

At the same time, it is well, now and again, to examine the foundations on which the movement stands, and to see whether or not, they will bear close and strict analysis; for it is self-evident that if its cardinal principles are laid deep down in the great laws of nature, and are not based on mere sentimentalism, it will succeed in the end, even though at first it has to combat unthinking prejudice and unjust criticism.

Viewed in this way, the subject is eminently practical, for it will give confidence of ultimate success to those who now may think the scheme somewhat Utopian, although the best solution of the problem, which has as yet been presented. All that we would ask is a patient consideration of the subject, while we endeavor to show that the leading ideas of the system, which is known as Charity Organization, are based on sound, scientific principles, and are not the mere dream of fanatics and visionaries.

In order to gain a clear understanding, as to the most scientific method of dealing with Pauperism—that glaring blot upon our civilization—we must first of all acquire distinct views as to its origin and after-development.

We shall, therefore, endeavor to show how it has happened, that in all countries, and more especially in highly civilized countries, we meet with so much Poverty and Pauperism; and we shall find in the sequel, that such a consideration as this will enable us to see the wisdom and justice of the methods adopted by the Charity Organization Society for remedying the evil; and that, if these methods were universally applied they would eventually exterminate Pauperism and reduce Poverty within the narrowest possible limits.

To accomplish this end, it will be necessary to adduce some of the best established facts of science—facts which are admitted on all hands, whether by evolutionist or anti-evolutionist; and as these facts have been most clearly and ably stated by Professor Mitchell, in his *Lectures on Civilization*,\* we shall take the liberty of quoting, condensing or paraphrasing his statements.

(1) It is self-evident that there is great variety of the offspring of the various members of the human race. Some are sickly and feeble as compared with others; some are even imperfect or deformed, while others are remarkable for their strength and perfection, both of body and mind. This, which is noticeable in every country and every community, is found at times, even in the members of the same family.

(2) It is also the fate of the vast majority of human beings to have what is called a "struggle for existence." They have, for example, to search for food and other necessities of life, and this search always involves labor, and often involves fatigue and danger. Moreover, they have to provide shelter, both to protect themselves against the inclemencies of weather and to enable them to rear their offspring.

It is the necessary outcome of this struggle for life, and of this variety in the offspring, taken together, that those of the human race, who are best fitted to live have the best chance of living, and that those who are the least fitted to live are the most likely to die early.

This is what is known as the law of "the survival of the fittest."

\*The "Past in the Present," published by Harper Bros., New York.

But let us advance a step.

In the case of the lower animals, there is, as a general rule, no mutual assistance which enables them, for example, to tide over a period of sickness. A slight injury, a temporary illness will often end in death, because it leaves the individual powerless against its enemies. Each must fulfil all the conditions of its existence, or, failing this, must give up the battle of life.

But in man, as we now see him, this is not the case. He is social and sympathetic. Nor, have we any knowledge of man living in such a state of self dependence and individual isolation as characterizes the life of the lower animals. So far as we know, man has always and everywhere banded together with man to defeat this law of Natural Selection. Even among the rudest tribes the weaker, the dwarfish, those of less active limbs or less piercing eyesight, do not suffer the extreme penalty which falls upon animals so defective.

It thus appears, that the law which invariably destroys all of the lower animals that cannot "in every respect help themselves" is set aside in the case of man as the result of co-operation or band-work. In other words, the defeat of the law of Natural Selection is attained by man in society, in association, and is not attained by man acting singly or in isolation.

Now, by applying this grand principle to the question of Pauperism and Poverty, we shall see at once that the survival of those of the human race who are either physically or mentally unable to provide for themselves, is the direct result of civilization, *i. e.*, of the banding together to defeat the law of Natural Selection. Our hospitals, our dispensaries, our insane asylums, our orphan asylums, our homes for the aged, our benevolent societies, our charitable institutions of nearly every class are the necessary outcome of this banding together for the purpose of defeating this grand law of Nature. If man lived in a state of isolation and not in an organized society, such institutions could have no existence. It is this banding together which has caused the "survival of the unfit" and thrown them as a not unwelcome burden upon Society to be wholly or in part supported by the strong and vigorous. This scientifically considered is the origin of Poverty.



It is here, that the question of Pauperism confronts us. If in any civilized community the weak, the defective, the dependent had invariably been aided by the strong, the vigorous, the self-supporting, so far and only so far, as to keep up a good average of labor, there would still have been in every community the "survival of the unfit," *i. e.*, the survival of the deformed, the sick, the defective, etc., but there would have been no *Paupers*. Pauperism as a profession would have been impossible, and all the evils which have followed from Pauperism would have been unknown.

This, as we know to our cost, has not been the course which society has pursued, and hence we find to-day in every civilized community the dank growth of Pauperism in full luxuriance with all its attendant curses.

The question, then, arises, how are we to rid ourselves of this unholy thing? How are we to reduce to a minimum the evils which have *already* followed in the wake of the survival of the unfit? How are we, having defeated the law of Natural Selection, to prevent, *in the future*, any additional ills to which the breach of this law may give rise?

The power of forming associations—the power of doing intelligent band-work, is pre-eminently the characteristic of Man. It is by the exercise of this power, as we have just seen, that Man is enabled to defeat the operation of the law of Natural Selection, and by thus making possible the "survival of the unfit" has opened up to himself a field for the exercise of his love, his sympathy, his enthusiasm for humanity.

Now, it is by the exercise of this same power, and by this alone, that man can combat the evils which have ensued from the breach of this law and wage war against the many abuses which have followed in the track of the "survival of the unfit."

In other words, as the weak, the sick, the defective are enabled to sustain the struggle for life, only, from the fact that they form part of a social organism and are aided in the struggle by common consent; so these same classes can be prevented from becoming a positive burden and a curse to Society only by united action, by the banding together of Society to defeat any attempt to shirk each one's due share in the labors of life.

This characteristic of Man is the lever which the Charity Organization Society employs to accomplish its ends. It advocates band-work by systematic association and thorough organization; the banding together of all the various interests of any given city for mutual protection against imposition; for effective working in the matter of relief; for the economic disbursement of the alms-fund of the city; for the improvement of the condition of the honest poor; for the reform of abuses and for preventing the growth of even a still more malignant type of Pauperism than exists to-day.

Organization then is the only scientific method of dealing with Pauperism—the method which Nature itself points out as the sure remedy for the evil.

II. Now, let us pass on to the examination of a second great Natural law, and one which is intimately connected with that which we have just been considering.

With the lower animals there is as a rule no "division of labor" among the same species, while with man, this division of labor is a law of his being.

Man, individually, is an organism, *i. e.*, he is a bundle of organs, each organ useful in itself, and, together, forming a complete whole.

In like manner, a human association or society is an organism, the different members forming the bundle of organs, each having a separate and useful function and together forming a complete and powerful whole. Just as the individual man has eyes, ears, hands, etc.; so a human association has organs to make war, or hunt, or fabricate weapons, to cultivate the soil or to herd the flocks; soldiers, farmers, carpenters, blacksmiths, clothiers, etc., all the way down to the makers of pin-heads and pin-points. In this way the variously constituted find places of usefulness. Individually, no doubt, each man is thus rendered more powerless than he naturally is to struggle for existence, but the association gains in strength. He becomes a mere organ of an organism, but as such he both draws strength from and gives strength to the organism.

Even among barbarous tribes, the want of perfect limbs, or other organs, does not produce the same effects as among the

lower animals. Some "division of labor," takes place; the swiftest hunt, the less active fish, or gather fruits, and food is, to some extent, exchanged or divided.

In the higher states of civilization, the "survival of the unfit," is rendered possible, not only from the fact that they are aided in the struggle for life by the kindness and sympathy of the strong and the vigorous, but by the very constitution of Society itself. To use the fine illustration of Professor Mitchell, "When the cripple, who can see, mounts the strong back of his brother, who is blind, they make together a man who can see and walk, and so in association, they can accomplish the journey which to each separately would be impossible. In this little society of two we see happening in a small and simple way, that which presents itself with much complication in large associations of men."

In civilized countries of to-day, comparatively few men are compelled to raise the food they eat, or weave and make the clothing they wear, or manufacture all the necessities or luxuries of life; and this is the result of that "division of labor," which is nature's great law.

Although man, unlike the lower animals, is not compelled, unaided, to supply himself with all the requirements of life, still he *is* required to perform such part in the battle for life as he is best qualified to perform.

Now, let us apply this grand law to the case of those who are weak, sick and defective—the "unfit," as science calls them.

To revert to Professor Mitchell's illustration, if the keen sighted cripple had always been compelled to use his eyesight as a return for being allowed to mount the strong back of his blind brother, he might have performed as truly his proportionate share of labor as the strong and vigorous.

The cripple, may not be able to gain his living as a farm hand, but he may be able to keep the books of the produce merchant. The sickly, may not be able, physically to pass an army examination, but he may be able to perform duty in the manufactory which makes army supplies.

In other words, the "division of labor," which is one factor in the great law of the "survival of the unfit," cannot be



ignored in any scientific system for the relief of the physically weak, the physically sick, the physically defective. In order to carry out nature's own idea, in thus making possible the survival of the unfit, each member of the community must perform that part which he is best able to perform, so as to keep up the just *average of labor*, and not become an unnecessary burden upon the community at large.

This is the underlying principle of the Society's method of dealing with Poverty and Pauperism.

Its strict rules with regard to investigation, are but the means which the Society adopts of finding out the special niche which each applicant is best adapted to fill as a worker in the great workshop of the world. And what is the meaning of its "Employment Register," if it is not to encourage each applicant to perform his or her part in the division of the world's labor which each is competent to do?

It is here, that we are met by the great questions of outdoor city relief, and indiscriminate alms-giving, against which the Society so strenuously protests.

In a previous chapter we pointed out the fact that the helpless, the orphan, the incurable, the crippled, the insane and the aged are not subject to what is known as the "labor test;" and we said that these are fit subjects for the State or the Municipality to care for as in-door patients, when the family is financially unable to perform the duty.

How then does the case stand with regard to the following classes?

(1). Those out of employment, but who are able and ready to work whenever work can be had.

(2). Those who have insufficient work and are able and ready to do more.

(3). The temporary sick, who, if well, would be wholly or partially self-supporting.

(4). The partially crippled, who can earn only an insufficient support, and

(5). Persons with very young children, who would gladly work, but are prevented from doing so by the necessities of a young family.

These, surely, are true cases for *private* benevolence, and ought never to be exposed to the cold hand of official relief. They are the poor whom we "have always" with us; the really honest cases, which human sympathy is sure to care for wherever it is understood how Poverty has arisen, how the survival of the unfit has occurred, or where Christianity, or even a natural Christianity, as Augustine calls it, fires the heart of man.

We have said that the aged, etc., come legitimately within the field of in-door relief, public, or private; that the sick, etc., should, by right, be cared for by our Churches and benevolent Societies and charitable citizens, and not by the city. What room is there, then, for city out-door relief?

It is true there still remain the following classes:

- (1) The shiftless, who are too idle to work.
- (2) The improvident, who squander their means, making high wages at one season of the year, and willing to beg when the working season is past.
- (3) The dissolute, who drink, or gamble away their means and unfit themselves for steady work.
- (4) The confirmed pauper, who prefers to beg rather than work, and
- (5) The tramp, who leads a worthless life and is but too often a thief.

One and all are excluded by the law of the "division of labor," from any right and title to relief, public or private, except as a return for work done. These cases constitute the most difficult problem which the Society has to solve; and if the public, out of a maudlin sentimentality, demand city out-door relief, we would suggest, as a *reductio ad absurdum*, that these be the only cases to be referred to municipal waste.

We cannot think that out-door relief is ever needed in any of our large cities, as the experience of Brooklyn and Philadelphia conclusively shows, or even in smaller communities, and we believe that the day is not far distant, when the great law of the division of labor will be universally recognized, universally enforced to the relief of honest industry and the moral reform of the pauper.

And this leads to the subject of the demoralizing effects of indiscriminate alms-giving. If the division of labor is Nature's compensation for the survival of the unfit; the way nature has of keeping up an equipoise in the social system and of neutralizing any evil effects that might arise from their survival, it is scientifically our bounden duty to see that our charity, instead of making the "survival of the unfit," a positive burden to the community and a disgrace to our humanity, should, on the contrary, tend to raise the average of civilization and lighten the burdens of the self-supporting. Now, how is this to be accomplished?

*Charity, to be wise, should aim simply at supplementing the degree of "unfitness" of each applicant.* For example, the care of those who are out of employment, but eager to work; the partial care of those who have insufficient work; the care of the temporary sick, who, if well, would be self-supporting; the partial care of the defective in limb, or otherwise, is simply the carrying out of Professor Mitchell's illustration and is the scientific method of dealing with real distress. How, we ask, can true charity, *i. e.*, the "supplementing of natural unfitness," be exercised unless we know, beyond shadow of doubt, the exact condition, mental and physical of the applicant. If we knew, for certain, that a man *could* make a living and *would* not, would any rational being help him to live in idleness? Now, this is what the Charity Organization Society is striving to inculcate:

(1) To give nothing (except in extreme cases), until a full investigation has been made, in order, first of all, to discover to what *class of unfitness* the applicant belongs, and

(2) This having been done to enable him, if he will, to do his share in the *division of labor*, or failing this, to take his chance, unaided, in the struggle for existence.

We have thus endeavored, in a very elementary way, to show the following facts:

I. That the defeat of the grand law of Natural Selection, has given rise to the survival of the unfit, *viz.*: the weak, the sick, the defective, etc.

II. That the defeat of this natural law has been effected as the result of Association—of the banding together of Society.

III. That Nature's own clearly marked remedy for the evils, which are sure to flow from the breach of this law, are,

(1) A similar banding together of Society to prevent *social disorganization*, and

(2) The strict enforcement of the law of the division of labor to prevent *social degradation*.

IV. That the principles of the Charity Organization Society distinctly recognize these grand laws and are framed accordingly, viz. :

(1) That Organization is the only principle which is scientifically applicable to the solution of the problem, how to *face* Poverty and Pauperism.

(2) That the enforcement of the labor axiom, *i. e.*, the due division of labor, is the only principle which is scientifically applicable to the solution of the problem, how to *deal* with Poverty and Pauperism.

We need scarcely say that, wherever these grand principles have been carried out strictly and conscientiously, success has been achieved.

The City of Buffalo is an instance of the good results of this scientific system. In a paper lately read at the Church Congress, held at Providence, the following facts were stated as the result of four years' work.

1. The saving to the city, in out-door relief alone, during the first year of the Society's work, amounted, in round numbers, to \$48,000, and the average saving, during the past three years, has been somewhat over \$50,000 per annum. It is the opinion of the Buffalo Society, based on careful and mature consideration, that out-door city relief is worse than useless, and entails an unnecessary burden upon the people.

2. The saving to Churches, Relief Societies, Guilds and charitable individuals, co-operating fully with the Society is estimated at one-half of the average annual expenditure of

former years; while, at the same time, the honest poor have been more adequately cared for than ever before.

3. Street begging and door-to-door begging have entirely disappeared, and so noticeable is this reform that it was especially referred to by the Mayor of the City, in one of the annual messages to the Common Council.

4. In several instances, unprincipled, though well-to-do families, who had been in receipt of city aid, through corrupt political influence, have been detected and prosecuted by the Society, and compelled by the Courts to disgorge the whole amount thus obtained under false pretenses.

5. The frauds attending burials, at the public expense, have been reduced to a minimum by the watchfulness of the Society, and at the present day those who are financially able to bear the burial expenses of their dead are compelled to do so.

6. A large number of paupers have been reclaimed from a life of idleness and beggary, and are now self-supporting; their self-respect and ambition having been re-kindled by wise counsels and loving words.

7. A Crèche, in the true sense of the word, has been established, and for over a year past has been in successful operation; and by term Crèche, the Society does not mean simply a "day-nursery," where the children of working women can be cared for during working hours; but an institution intended to afford very young children the first step in their secular education as citizens.

8. Employment has been found by the Society for thirty per cent. of all cases applying for relief, and in not a few instances, business situations have been procured for those competent to fill them.

9. Abuses which, for years past, had been fruitful sources of social corruption, and drains upon the alms-fund of the city, have been exposed, and either complete or partial reform has been effected.

10. Through the generosity of Mr. Benjamin Fitch, of New York, the Society has become possessed of valuable property,

for the erection and maintenance of an Institute for the working classes, to be conducted strictly on Charity Organization principles.

It is to be hoped that the good work which has been done in Buffalo, and elsewhere, in putting into practical effect the most advanced views on the reform of Pauperism will spread over the whole country, and that in the end, the ultimate object of the London Society may be attained, in the establishment of similar societies in every city of the civilized world, so that there may be, not only *city* organizations but *national* organizations, and *inter-national* organizations, till finally, it will be impossible for the impostor of any one city or country to prey upon the benevolence of any other city or country; and that, by an interchange of information with regard to the most successful methods of helping the poor, or of reforming abuses, the experience of one country may be of benefit to all.



# APPENDIX.

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## A.

### DUTIES OF THE DISTRICT AGENT.\*

#### OFFICE WORK.

1. *The Application Book.*—The first duty of the charity agent should be to enter the name and address of *every person* applying at the office, in the application book; and if he then finds that the applicant lives in his district, or in that of any other Charity Organization Committee, he should take down all the particulars on an application form. If the applicant lives in the district of another Committee, he should immediately send the application form by post to their agent, and note the fact in his application book.

2. *The Application Form.*—It is most essential that *every head in this form* should be filled up, it being specially important to know, in case the members of a family are grown up, *where they are employed, and what they earn.* The birthplace is important for two reasons: firstly, for statistical purposes; secondly, because natives of certain countries are specially entitled to assistance from particular societies.

3. If the children are young, it should be ascertained what *schools* (if any) they attend. If they are stated to be at school, a form containing their names, ages, and address, should be sent to the schoolmaster or schoolmistress, in order to verify the matter, and to ascertain their average attendance. The cleanly appearance of the children, together with the regularity and punctuality of their attendance, is found to be a

\* Condensed from "Suggestions for Systematic Enquiry," by C. J. Ribton-Turner, late Organizing Secretary of the London Charity Organization Society.



good test of the respectability of their parents. If the children do not attend school, it should be ascertained whether their non-attendance arises from the *destitution* or from the *indifference of their parents*.

4. When the applicant or his family may be out of employ, *the cause of leaving* should be ascertained, as well as past wages—an important element in determining in what degree the position of the applicant is due to improvidence.

5. In taking down *addresses*, the agent should be particular that numbers of houses, and names and situation of streets, are set down exactly—*no matter at what distance or in what country they may be*—as it is frequently found that much valuable information may be obtained by correspondence. The previous addresses of the applicant, during the *last three years* at least, should be taken down; and if any of them are not within the district or city, application should be made to other districts or cities for information.

6. *References* to district visitors or *present* landlords should not be accepted, as their opinion ought ordinarily to be taken in every case *in addition* to the testimony of the referees named by an applicant.

7. All *sources of relief*, whether from relations, charitable individuals, or societies, or clubs or benefit societies, should be strictly inquired into. In making inquiries regarding relations able to assist, the agent should *begin* by asking the applicant what relations he has who are not living with him; and having *first* ascertained who they are, and where they live, should *then* proceed to inquire into their circumstances, with a view to see whether they are likely to be able to help the applicant.

8. If the *last employer* does not reside in the neighborhood, a form should immediately be sent to him, asking for confidential information with regard to the applicant. When the employer is in a large way of business, the name of the foreman under whom applicant worked should also be asked for. The form should contain a note asking the employer if he has any vacancies in his establishment for *employés*, or is acquainted with any one in the neighborhood who is able to give employ-

ment, and to be good enough to give information of the fact to the committee.

9. The agent should then obtain any information he can, of relief given by any of the various District Charities.

10. To prevent unnecessary delay, the agent should arrange for the systematic daily collection or return of all papers sent to each District charitable agency, or to individuals; and he should also keep the district agencies supplied with blank forms for the return of persons relieved by them, and endeavor to obtain their regular, periodic transmission to the District office.

11. Where the applicant mentions *persons or relations in other places* who have formerly assisted him, or who can assist him, or other persons at a distance to whom it is desirable to refer, they should be *written to* (for information or assistance, according to circumstances). Where the case seems to be one which is likely to be within the cognizance of persons at a distance, and no other means of obtaining information seems available, it may be found useful to communicate with them on the subject.

12. The preliminary particulars of every case should be posted up and indexed in the books provided for the purpose, as soon as possible after the application has been made at the office; and all the facts obtained relative to the case should be recorded directly the investigation is completed.

13. A numerical statement of the number of applications at the office, together with the modes in which they have been disposed of, should be prepared weekly, and submitted to the committee. With a view to keep up local interest in the proceedings of the committee, this statement should (subject to the approval of the committee) be sent on for publication to the editors of the local papers, together with any other information regarding matters connected with the poor of the locality which the committee think of sufficient importance to be made public.

14. In writing out a report of a case for a subscriber or other person interested in it, the agent should take out *the*

*proved facts* from the statement of each person regarding the applicant, and weave them into a continuous narrative.

15. Subscribers, and other persons who wish for written reports of cases, should be furnished with them; and whenever cases are brought under the notice of a committee by letter, the letter should be acknowledged *immediately*, and the writer should be informed of the probable length of time the inquiry will occupy, and, at the same time, be made acquainted with any particulars of the case already known to the charity agent.

16. When consulted by persons who are not members of the committee, for information with regard to *cases*, the agent should be careful to give information only where it is *legitimately required*, and should take care not to give intelligence to persons actuated by curiosity or *any motives not connected with the welfare of the poor*.

#### OUT-DOOR WORK.

17. The Agent should first visit the *previous addresses* of the applicant, and his or her family (if within the district), and ascertain how long they resided there, why they left, whether they have been regular in their work and in their habits, sober, industrious, and in any degree provident, whether they paid their rent regularly, and any other information with regard to their general conduct, habits and occupations.

18. The *referees* should then, if possible, be visited, and be asked how long they have known the applicant and his or her family—what opportunities they have had of observing their character and habits, and, where circumstances seem to demand it, whether any relationship exists between themselves and the applicant, and whether applicant is indebted to them in any way. Each referee should be asked if he or she is aware of any relations or friends of applicant who are able to assist, or whether they have already done so, and, if so, to what extent, and why it has ceased; whether aware of applicant having any other sources of relief; and particular inquiries should be made with regard to the general conduct of the members of the family, and the cause of their poverty.

Inquiry should also be made of the referees with regard to any other points already ascertained, and which seem to require confirmation or explanation.

19. When an unfavorable character is given of an applicant, *from one source only*, great care should be exercised to ascertain whether that source is thoroughly respectable and reliable, and that the person giving the information is not influenced by *malice or spite*; and it is sometimes expedient that without any breach of confidence towards such person, the applicant should be asked for further references who are likely to be able to elucidate the matter.

20. The *last employer* should, if possible, be visited, and be asked: How long he employed applicant; when he left him; the cause of leaving; the amount of salary or wages paid him; whether he worked regularly and steadily, and was efficient in his work; whether he was temperate and trustworthy; whether he is (to the knowledge of the employer) a member of any provident society. Whenever the agent finds a proper opportunity, he should suggest to employers of labor to make their wants known to the committee if they at any time require workmen or workwomen.

21. *The applicant should then be visited*, and be asked what trade he was brought up to, and in what place he has passed most of his life; how many weeks during the year he has on an average worked during the last three years; and whether he has ever subscribed to any provident or benefit society. If he has formerly been a member of any club or benefit society, it should be ascertained why he discontinued membership.

22. Where the applicant is stated to be married, the marriage certificate should, *in suspicious cases*, be seen; but care should be taken in these cases against a certificate being used which relates to a deceased wife (or husband) or to a wife (or husband) from whom applicant is separated. Attempts of this kind are unhappily far from infrequent. The residence of the parties at the time of marriage, the names of the witnesses, and the wife's maiden name, will generally give a clue by which the truth may be elucidated.

23. The duplicates of clothes, tools, etc., in pledge should be looked at, and it is desirable to verify the ownership of the tickets, to ascertain whether the dates are *recent*, and if the clothes pawned are of a description consistent with the position of the applicant—*i. e.*, necessities rather than finery.

24. It should be particularly ascertained what employment the *children* are following, if any; and if they are out of employ, whether they can obtain characters from their last employer. If there are *girls* fit for domestic service, it is important to know whether they can obtain testimonials, or give references, which would qualify them for it; and if there are *boys* unemployed, whether they are fit to be trained to employment which it is likely can be obtained for them. If the children are employed *at a distance from home*, it should be ascertained whether they correspond with their parents, and, if so, whether they send them remittances.

25. *Labor Register*.—Persons should not be placed upon this register before their cases have been taken down as described in paragraph 2, and the regular inquiries have been made into their character.

It is not advisable to place on the register the name of any person professing to be a member of a skilled trade without the best evidence that can be obtained as to his capabilities. In the case of written testimonials, or references being tendered at the office, copies should be taken, in preference to originals, and should be carefully numbered and docketed, so as to be easily accessible.

Printed notices should be sent round the district, informing the inhabitants of the classes of persons who appear on the register, and that those only who, after strict inquiry, are found to be of good character are entered on it.

26. In case the applicant wishes to migrate to a distance, for the purpose of obtaining work, it is desirable to ascertain from independent authorities what prospect he or she has of obtaining any particular kind of work, whether he or she is physically qualified for it, and sufficiently skilled to undertake it.



27. If an applicant states himself to be or to have been a member of any recognized profession (*e. g.*, clerical, medical, or legal), the register or directory of the profession to which he states himself to belong should be referred to for some years back, in order to gain information regarding his career.

28. If any member of the family has been committed to any *reformatory*, or has been in the *custody of the police*, specific information should be obtained at the police station with regard to the circumstances which led to the commission of the offense with which he (or she) has been charged. It is often found, where people acknowledge having been in the custody of the police, they *mis-state the character* of the offense for which they were arrested.

29. The state of the dwelling should be observed—whether it is decent, clean, and orderly, and whether the house bears a good name. If the rooms are overcrowded or defective in their sanitary or domestic arrangements the agent should report upon the matter, with a view to its being brought under the notice of the proper authorities, through the agency of the committee.

30. *Begging Letters.*—In case the application has been made by letter, it is desirable to ascertain whether the applicant habitually resorts to the practice as a mode of livelihood, and how long it has been practised. If only occasional, under what circumstances previous applications have been made. It is also requisite in these cases to ask, both at the past and present addresses, whether the applicant is in the habit of receiving letters containing stamps or orders for money, and whether letters addressed by charitable people to him (or to her), or other documents, are used for begging purposes; if so, special note should be taken of the names and addresses of the writers or signers.

31. All applications for loans should, in the first instance, be treated in a similar manner to ordinary applications for relief, *viz.*: The application should be taken down on an application form, and the regular inquiries be made into the character of the applicant. The applicant should at the same time be called upon to provide a responsible surety. After

the committee are satisfied of the trustworthiness of the proposed surety, he or she should be asked to attend at the office with the applicant for the loan, in order that each may sign the proper form.

32. *Sureties for Loans.*—If the proposed surety is a small householder, he should be asked how long he has resided in his present address, and if the furniture or stock-in-trade are his absolute property and not subject to a bill of sale or other charge. It should also *be ascertained* whether his rent is fully paid up; and, if a shopkeeper, whether he is dependent upon his shop for support, or whether he has any employment elsewhere in addition to it.

33. In any exceptional instances in which the committee may think fit to accept a surety who is not a householder, the greatest care should be exercised to ascertain thoroughly his trustworthiness. The following points are most necessary in this case: Whether he has stock or property *absolutely* his own, and, if so, to ascertain of what it consists, and its value; if he is in the employ of any one, to ascertain how long he has been employed, and whether his employment will continue until the date on which the last instalment of the loan becomes payable. It should also be ascertained whether his rent is paid up, and how long he has resided in his present address.

*The purposes of these inquiries will be equally answered if the surety is asked to attend at the office, and signs a declaration embodying the above particulars—only in this case some general inquiries should be made beforehand regarding his trustworthiness.*

34. Directly the money granted for a loan has been paid over to an applicant, entry should be made of it in the loan ledger, and a receipt should be given to each borrower upon every payment of an instalment of a loan; this being an effectual way of checking the office accounts and of meeting wrong impressions on the part of borrowers as to the amount they may have repaid.

In case of default in payment of an instalment at the specified time (which may generally with convenience be fixed

for the evening of Saturday, as being the day on which wages are usually paid), the agent should call, as soon as possible, on the borrower to ascertain the cause of non-payment. If immediate payment be not promised by the borrower (such payment to be made, however, at the office), the agent *should at once report the case to the committee.*

35. The various particulars obtained by the agent should be noted in pencil, in a book for the purpose, and afterwards transferred to the application form; and in writing out his report of a case, he should be specially careful to state the different sources of his information, with the particular statements made in each instance.

The agent, in his report, should also state his opinion of the respectability and credibility of the various persons who have given him information, and analyze the evidence he has obtained.

36. The agent should also annually obtain copies of the reports of the various general hospitals, orphanages, and asylums for the blind, deaf and dumb, idiots and incurables, and other institutions likely to be of special benefit to the poor of his district.

37. It is important that the agent should notify any one of whom he asks information, that, while subject to verification, such information as given is treated, as far as possible, as *confidential.*

38. Directly the investigation of the case is completed, it should, according to circumstances, be brought before the committee, and be sent to any existing charity within whose province it seems legitimately to come, in order that relief may be given.

39. If, during the summer months the agent has spare time at his command, he should endeavor to obtain personally, and from Visitors, and others engaged in visiting, information regarding the condition of the poor, floor by floor, in as many of the streets in the district from which applicants are likely to come, as time will allow.

40. *Finally, it cannot be too strenuously urged upon the Agent that his manner towards applicants should uniformly be kind and conciliatory.*



## B.

SUGGESTED RULES FOR THE DIRECTION OF THE  
DISTRICT COMMITTEES.

*Approved by the Council of the Buffalo Charity Organisation Society, at a Meeting held January 17, 1878.*

The following Rules are suggested by the Council in order to insure uniformity of administration throughout the city, to facilitate the work of the Central Office, and to render effective the aims and objects of the Society:

1. Each District Office shall be open daily from . . . A. M. till . . . P. M. to all applicants who may present themselves, either with or without tickets, and a District Agent shall be in attendance during these hours to receive applications.

2. The Books and Forms recommended by the Council shall be adopted and used for all purposes relating to the Investigation, Registration and Relief of cases coming before the Committee.

3. The system of Investigation pursued shall be in accordance with that recommended by the Council.

4. All persons desiring to be engaged in any capacity whatsoever by a District Committee shall be required to subscribe to the Constitution of the Society before being assigned to any position.

5. One or more properly accredited Agents shall be appointed by the Committee, who shall be responsible for the investigation of all cases referred to the Committee, and shall be in communication with the Officers of the various Charities in the District, the Overseer of the Poor, the Superintendent of the Poor and the Captain of Police of the Precinct

6. Sheets of Tickets, bearing the address of the District Office, and elementary information with regard to the operations of the Committee at the head of each sheet, shall be supplied *gratuitously* to all residents in the District.

7. Residents and the various Relief Societies in the District shall be requested to refer to the Committee all applicants for Relief, with a view to investigation, the Committee undertaking to furnish every information obtainable with regard to cases so brought under their notice.

8. The cases of all applicants resident in the District shall be taken down in full on the proper form at the Office at which they make application; *and if the applicants do not live in the District in which they make application, the form shall be forwarded to the Committee of the District in which they reside.*

9. The various Charitable Agencies shall be requested to indicate to the Committee the scope of their action, to furnish statements regarding their Relief and Provident Funds, to consent to deal, at the instance of the Committee, with all cases which come within the scope of their work, and to refer all cases which do not come within their scope to the Committee.

10. The various Charitable Agencies and individuals shall be asked to give information as to cases, when so requested by the Committee, and to avail themselves of the information collected by the Committee, which will be at the disposal of all persons engaged in the work of Relief.

11. The District Committee, shall meet at least once in every week to consider and deal with all cases referred to them.

12. All cases which can appropriately be dealt with by any Charity within the District shall be referred to such Charity.

13. The various Charitable Agencies, and charitable persons resident in the District, shall be asked to fill in and forward to the Office, at stated intervals, particulars of cases relieved by them, on forms of return supplied by the Committee.

14. The Committee shall keep an Alphabetical Register of all cases relieved at the suggestion of the Committee, by the various Charities and benevolent persons willing to co-operate, both for the purpose of checking imposition, and of

affording immediate information to those engaged in the work of Relief.

15. The Committee shall endeavor to deal effectively with the cases of any homeless persons who are willing to give full information regarding themselves, and to enter any charitable refuge while proper inquiry is being made respecting their antecedents.

16. The Police shall be called upon to arrest all mendicants in the District, who, after receiving a Ticket, continue to ply their avocation instead of making application at the District Office.

17. Where other Charities in the District are unable to afford the requisite assistance, it shall be the object of the Committee, with a due and strict regard for the funds likely to be at the disposal of the Committee during the year, to assist the industrious Poor who are able and anxious to help themselves. *'Such assistance to be given only in cases in which temporary assistance is likely to prove of permanent use.* Of such cases the following will serve as examples :

- (a) PROVIDENT and deserving working men who have work offered to them, but who are unable to accept it from want of tools or materials, or other cognate causes.
- (b) The PROVIDENT and industrious Poor, who are stricken down by illness, accident, or calamity, and who, if assisted under such circumstances, would be able to resume their avocations.
- (c) The industrious but distressed Poor suffering from deformity or accident, and who, with the aid of surgical appliances, would be enabled to continue their avocations.
- (d) Those of the Poor afflicted with constitutional infirmities or deformities, and for whom it is desirable to endeavor to obtain admission to asylums or institutions established for the purpose, other than the Almshouse.

- (e) Those members of a family who are in danger of contamination, owing to the immoral conduct of other members of their family, and for whom it is desirable to endeavor to obtain admission to industrial schools or refuges.
- (f) Those of the provident but distressed Poor who are candidates for admission to any institution or asylum under circumstances of which the Committee approve.
- (g) Those who, through *unavoidable misfortune*, are temporarily unable to keep up their payments to Benefit or Provident Societies, and who are thereby precluded from participating in the advantages to be derived from them.

18. Whenever possible, Relief shall, instead of gifts, take the form of **LOANS**, *with proper security for their repayment* by weekly instalments, as tending to promote frugality and cherish self-respect.

19. Wherever assistance is given from the funds at the disposal of a Committee, such assistance shall be dispensed through the medium of an existing Charitable Agency.

20. Private persons, Societies and Churches, who desire to give special relief to resident applicants shall be requested to send in their names to the District Office, stating what relief they are prepared to give to such persons, and in what form.

21. The Clergy and Ministers of all denominations shall be asked to consider the propriety of periodically drawing the attention of their congregations to the demoralizing effects of indiscriminate relief, and its pauperizing tendencies.

22. A Register shall be kept for recording particulars of applicants for work of various kinds, and whose characters have been strictly investigated, and notices shall be from time to time sent round the District informing the inhabitants of the classes of persons who appear on the Register.

23. All persons who are able to assist in finding employment of any kind shall be requested to place themselves in communication with the Committee.

24. All existing Visiting Agencies shall be invited to co-operate with the Society, and every effort shall be made to increase the number of Visitors, with a view to obtain an efficient and concentrated system of house-to-house visitation.

25. All persons who are willing to give assistance by visiting the Poor, or by serving the Committee in any capacity, shall be requested to send their names to the Committee.

26. A Public General Meeting shall be held annually, at such time and place as the Committee may deem advisable, for the purpose of submitting an account of their operations to the inhabitants of the District.

27. The Committee's Financial year shall end on the . . . of . . . , and a Report and Balance Sheet shall be issued not later than the . . . of . . . in each year.

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### C.

## HINTS AND SUGGESTIONS TO VISITORS OF THE POOR.

*Compiled for the Use of the Buffalo Society.*

The Society offers the following general hints and suggestions for the guidance of its Visitors, leaving the specific treatment of each case to the judgment and common sense of the individual Visitor.

I. Conduct your intercourse with the poor on the basis of honest, simple *friendship*. Any notion of condescension or patronage is not only wrong in itself, but is also sure to do harm by preventing the Visitor from getting into right and natural relations with the poor.

II. Never state the object of a visit as being to see whether any *relief* is wanted, for the visits of one who is regarded only as a person from whom something is to be got are rather worse than useless.

III. Do not take upon yourself the responsibility of distributing material relief. If it is known that you have the absolute bestowal of alms, etc., your influence *as a friend* will inevitably become weakened and finally will cease to exert any power for good whatsoever.

IV. Beware of allowing importunity or the excitement of a momentary sympathy to obtain from you assistance which your judgment disapproves.

V. If you think assistance needed, report the case immediately to the Committee of the District in which the family resides, and in every case abide by their decision.

VI. If the Committee decide that relief can be wisely given, let such relief be sent by the Society, Guild, etc., to which the case is referred. Never yourself act as almoner except in urgent cases, or when the relieving Society has no corps of almoners. If the visitor desires to give relief, let it come through some Society, and not directly from the visitor.

VII. Be on your guard against encouraging idleness, improvidence, or grosser misconduct, directly or indirectly. Injudicious alms-giving to the family of a drunkard, dissolute, idle, or shiftless person, will invariably do more harm than good.

VIII. The best method of assisting deserving people when in need, is to help those who are able to work to find employment.

IX. Do all you can to encourage the formation of *provident habits*. Urge the very poorest to lay by something, however little, in the Penny Bank; endeavor to induce them to join the Provident Dispensary; explain the nature and advantages of these institutions, and if necessary offer to go with them when they make their first payment.

X. Whenever you perceive a want of personal cleanliness, or a neglect of proper ventilation, take an opportunity of advising and even urging the importance of improvement. These points are so essential to health that it is always advisable to keep urging the matter until a change is made.

XI. Keep those whom you visit informed of their rights and duties as *tenants*, and if you observe any serious sanitary defect in their houses or neighborhoods, immediately call the attention of the District Agent to the fact.

XII. Where families are being contaminated by vicious surroundings, endeavor to persuade them to remove to another dwelling, or to a better neighborhood.

XIII. In all cases of doubt as to the best course to pursue, refer to the District Committee for advice and assistance.

XIV. In all cases where strong measures are necessary, such as the breaking up of a family, the arrest of parents for cruelty to children, etc., report immediately to the District Agent, and allow the Society to take the initiative.

XV. When you can do so without offense, communicate any simple receipts for cookery, and make suggestions for the greater comfort of the table, or the house. Suggestions may often be made with great advantage as to economic house-keeping, *e. g.*, as to the cheapest and most nutritious articles of food; the least expensive and most durable articles of clothing, etc.

XVI. Avoid anything like dictation in any suggestions, however valuable, that you may have to make, and never under any circumstances offer advice in the presence of neighbors.

XVII. Take especial care that the Ordinance with regard to the attendance of children, at the public and private schools, is rigidly observed.

XVIII. Endeavor in so far as lies in your power to foster the "*pride of home*," by helping to make the dwelling bright and cheerful, with the gift of such articles as cannot possibly pauperize, but on the contrary will elevate and refine the tastes.

XIX. Listen patiently to any statement that may be volunteered respecting the worldly joys, or sorrows, or ambi-

tions of the family you visit ; but avoid even the appearance of inquisitiveness, and never repeat to others anything that you may have thus learnt. Disregard of this precaution is sure to be followed by most disastrous consequences.

XX. Refuse at once, to hear anyone speak in terms of detraction of his neighbors.

XXI. Always remember the possibility of being deceived, whether by direct falsehood or by the natural love of romancing, but avoid wounding the feelings of the poor by showing distrust or suspicion unnecessarily.

XXII. Do not visit at unseasonable hours, and never allow your visit to interfere with the work by which the family is earning a living.

XXIII. Treat even the poorest with the same delicacy of feeling and kind consideration that you would wish to have shown to yourself.

XXIV. Do not expect gratitude in every case from those whom you have benefited, and where it is not shown or expressed, do not conclude that it is not felt.

XXV. Keep an accurate account of your visits, but avoid making any entries or notes during a visit.

XXVI. Report regularly to the District Committee with regard to the following points, and any others that may be of importance :

- (1.) The social and moral condition of the family.
- (2.) The sanitary condition of the dwelling.
- (3.) The character of the surroundings.

By this means the Committee will often be able to render you valuable assistance.

XXVII. In case of temporary or permanent absence from the city, either procure a substitute or notify the District Agent of the fact.



## D.

## THE CONSTITUTION OF THE CHARITY ORGANIZATION SOCIETY OF BUFFALO.

*Adopted at the First Meeting of the Society, held December 11, 1877.*

I. This Society shall be called "THE CHARITY ORGANIZATION SOCIETY OF THE CITY OF BUFFALO."

II. The following shall be the objects of the Society :

1. To bring into harmonious co-operation with each other, and with the Overseer of the Poor, the various churches, charitable agencies, and individuals in the city, and thus effectually to check the evils of the overlapping of relief caused by simultaneous, but independent action.

2. To investigate thoroughly the cases of all applicants for charitable relief which are referred to the offices for inquiry and report.

3. To place *gratuitously* at the disposal of all charitable agencies and private persons the investigating machinery of the Committees of the Society, and to send to persons, having a legitimate interest in cases, full reports of the result of the investigations made.

4. To obtain from the proper charities, from the Overseer of the Poor, and from charitable individuals, suitable and adequate relief for deserving cases.

5. To assist from its own funds, and as far as possible in the form of loans, all suitable cases for which adequate assistance cannot be obtained from other sources.

6. To repress mendicity by the above means, by the gratuitous distribution of Investigation Tickets, and by the prosecution of impostors.

7. To promote, as far as possible, the general welfare of the poor by means of social and sanitary reforms, and by the inculcation of habits of providence and self-dependence.

III. The Society shall consist of a federation of Eight District Committees, hereinafter provided for, which shall severally be bound by the following general principle of action, to wit: *the complete severance of charitable relief, and other charitable work of the Society, from all questions of religion, politics, and nationality.*

IV. Any person being a Member of a District Committee, or being an Annual Subscriber of not less than five dollars, or a Donor of not less than fifty dollars to the Funds of the Council, or of any District Committee, shall be a Member of the Society on signing the Constitution.

V. There shall be a Central Council of this Society which shall have the control of all questions of principle which may arise, and of all matters relating to the work of the Society generally, and the strengthening and consolidating of the work of the District Committees.

VI. The Council shall consist of—

- (1) Representatives of District Committees.
- (2) Representatives of Charitable Institutions, Associations, etc.
- (3) *Ex-officio* Members.
- (4) Members specially elected by the Council.

VII. The Council shall have power to admit one, and only one, Representative of any Charitable Association or Institution within the city, as a Member of the Council.

VIII. The following-named officials shall be members of the Council, *ex-officio*, viz.: the Mayor of the City, one member of the Board of Police Commissioners, the Superintendent of Police, the Overseer of the Poor, the City Physician, and the Chairman of the Board of Health.

IX. (1) The Council shall have power to elect, specially, such additional members as they shall think fit, not exceeding in number one-fourth of the number of Representatives from the District Committees.

(2) Any person proposed for special election shall be nominated at a Meeting of the Council, proposed at the following

Meeting, and must have the votes of two-thirds of the Members present. Such duly elected Member shall hold office for one year from date of election.

X. There shall be a Chairman, Treasurer, Secretary, and such Vice-Chairmen of the Society as the Council shall think fit, who shall be appointed by, and hold office during the pleasure of, the Council, and shall be *ex-officio* Members of the Council.

XI. There shall be a Central Office, or headquarters of the Society where the general business of the Society shall be transacted, and to which the District Offices shall send each morning a full list of all cases relieved during the preceding twenty-four hours.

XII. The Council shall have full power to adopt all such measures as they may deem best calculated to fulfil the "general principle" and objects of the Society. The power vested in the Council shall be exercised only in duly summoned Meetings, and at which not fewer than five members shall be present.

XIII. The Council shall be regulated in their proceedings by such Bye-laws as may, from time to time, be enacted by them, no Bye-law being in any case altered or a new one proposed, without at least a week's notice of such intention being given at a Meeting of the Council. The Council shall have power to appoint such officers as, from time to time, they shall think fit.

XIV. All matters in question before the Council or at a General Meeting of Members of the Society shall be decided by the votes of the majority present; and in case of a tie, the Chairman shall have a casting vote.

XV. The Council shall have the power to transfer to such person or persons as shall be selected by a vote of two-thirds of its members present at any Meeting, any property belonging to the Society, in trust for said Society, and to prescribe the trusts, and generally to make such regulations and take

such action concerning the property of the Society as it shall deem proper. And if the Council shall deem it advisable, it shall have the power to take such measures as may be necessary for the incorporation of this Society.

XVI. An Annual Meeting of the Society shall be held at such time and place in the month of December, or at such other time as the Council may deem expedient.

XVII. The Council shall have the power to convene a Special Meeting, whenever they shall deem it expedient.

XVIII. Any thirty Members of the Society shall have power to require the Council to convene a Special Meeting, on a written requisition being signed and presented by them, specifying the business to be brought before such Meeting, and the Council shall thereupon convene a Meeting not later than twenty-one days after receiving the requisition.

XIX. Every such Annual or Special Meeting shall be announced ten days previously by circular, or advertisement in a daily newspaper published in said city, signed by the Chairman, Vice-Chairman, or Secretary of the Council, specifying the time and place of the Meeting. No business or proposition shall be discussed or entered upon at any Special Meeting other than that specified in the circular or advertisement convening the Meeting.

XX. No business shall be transacted at any General Meeting of the Society unless at least twenty Members are present.

XXI. The Council shall submit to the Annual Meeting a Report of their proceedings and of the position of the Society, and also a duly audited Balance-sheet showing the Income and Expenditure of the Council during the past year.

XXII. Auditors shall be appointed at the General Annual Meeting, or failing such appointment, by the Council, for the purpose of auditing the accounts during the ensuing year.

XXIII. A Finance Committee shall be appointed consisting of not fewer than three Members (one of whom shall act as

Chairman and Treasurer), who shall submit to the Council at their several meetings a statement of all Receipts and Expenditures, with an estimate of all Liabilities, and who shall superintend the collection of all moneys on behalf of the Council, whether derived from official or private sources, and the payment of all Disbursements duly authorized by the Chairman of the Council. No money shall be paid out except by check, signed by the Chairman of the Finance Committee and countersigned by the Chairman of the Council.

XXIV. All annual subscriptions to the funds of the Council shall become due upon the first of January, and be paid to the Treasurer or bankers of the Council. Members joining the Society after the thirtieth of September, shall be considered as becoming Subscribers from the first of January following.

XXV. Each District Committee shall consist of one Representative from each place of worship in the District not otherwise represented, one Representative from each charitable institution, agency, etc., in the District, the Captain of Police of the District, and the district physician, *ex-officio*; and other persons residing in the District not exceeding in number one-third of the whole Committee, such Members to be elected as hereinafter provided for.

XXVI. Two Representatives to the Council shall be elected annually by each District Committee within one month after the Annual General Meeting of the Society.

XXVII. The Chairman and Secretary of such District Committee shall be *ex-officio* Members of the Council.

XXVIII. Each District Committee shall have power to fill up vacancies and to send Special Representatives in the place of its ordinary Representatives to Meetings of the Council, provided that such Special Representatives be appointed at a Regular Meeting of the Committee, and that the Secretary of the District Committee send a written notice of the appointment to the Secretary of the Council.

XXIX. The Area of operations of the District Committee shall be coterminous with that of a Police Precinct as established by the Board of Police Commissioners.

XXX. An office shall be established in a central and convenient position in each District for receiving applications, and for the performance of other work of the District Committee, and for facility of reference to the Captain of Police of the Precinct.

XXXI. The District Committee shall only deal with the cases of persons resident in the District.

XXXII. In each District there shall be established, as soon as the funds of the District Committee permit, the following-named provident institutions, etc., viz.: a Penny Bank, a Provident Dispensary, a Crèche, and such other institutions of a similar nature as, from time to time, shall be approved by the Council.

XXXIII. Each District Committee shall have the management of all the charitable work of the Society within its District, subject to the control of the Council, the appointment and recall of Visitors, the assignment of Sections, the framing of Bye-laws, and the adoption of any measures which they may deem expedient, provided such measures do not conflict with the "general principle" of the Society.

XXXIV. *No Visitor appointed by any District Committee shall, under any circumstances, use his or her position for purposes of proselytism or spiritual instruction.*

XXXV. These Articles shall not be altered or added to, except by the resolution of a General Meeting of the Society, and no such resolution shall be brought forward unless a copy of the same shall have been furnished to the Secretary at least fifteen days before such General Meeting.

BYE-LAWS OF THE CHARITY ORGANIZATION  
SOCIETY OF BUFFALO.

INCORPORATED 1881.

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BYE-LAWS OF THE BOARD OF TRUSTEES.

*Adopted at a Special Meeting of the Board, held May 20, 1881.*

ARTICLE I.—*Of Members, Etc.*

SECTION 1. The Board of Trustees shall consist of fifteen members, of whom five shall annually retire, and the vacancies thus occurring shall be filled by an election by the Society at its regular annual meeting, or in default of such election by the remaining members of the Board.

SEC. 2. The Board shall in the first instance be divided by lot into three equal classes, which shall hold office for one, two and three years respectively. Thereafter the term of office of all members elected to the Board shall be three years from and after the 31st day of December next following the date of their election.

SEC. 3. In case of a failure to elect successors to one or more retiring Trustees before the expiration of their term, they shall continue to hold office until the election and acceptance of their successors, and the term of such successor shall be deemed to have begun on the first day of January next following the regular time for such election; and in case of any vacancy occurring in the Board, the same shall be filled by the Board for the interval between the occurrence of such vacancy and the next regular meeting of the Society and election of officers; and at such meeting it shall be filled by election of a Trustee for the remainder of the term.



ARTICLE II.—*Officers.*

SECTION 1. There shall be a President, Vice-President, Secretary and Treasurer of the Board, who shall be elected annually, and shall hold office until the election and acceptance of their successors.

SEC. 2. The President and Vice-President shall be elected from among the members of the Board. The Vice-President shall, in the absence of the President, have authority to act in his place for all purposes whatsoever.

SEC. 3. The Secretary and Treasurer shall be elected by the Board, and shall give bonds for the faithful performance of their duties. The Board may, in its discretion, whenever either of said offices is not filled by a member of the Board, pay a salary to the persons filling the same, and may from time to time vary such salaries.

The Board may, in its discretion, elect one person to both of said offices. The Secretary shall, whether a member of the Board or not, attend all meetings of the Board, and keep records of its proceedings and conduct its correspondence when so directed, but shall have no vote at such meetings, unless he is a member of the Board. He shall also act as Secretary to all sub-committees of the Board, and perform such other duties as shall be imposed upon him. The Treasurer shall perform such duties as are hereafter imposed upon him in these Bye-laws, and such others as the Board shall from time to time direct.

SEC. 4. The Board may fill permanent and temporary vacancies in any of the above-named offices, as occasions arise.

ARTICLE III.—*Meetings.*

The Board shall hold regular meetings on the first Thursday of each month, at which five members shall be a quorum. Special meetings may be called by any officer or by a vote of the Board, at which five members shall be a quorum, except that no purchase, sale or lease of real estate shall be made unless two-thirds of the whole number of Trustees are present at the meeting at which it is ordered. At the regular meetings,



any member of the Council of the Society shall have the right to address the Board upon any topic under discussion.

ARTICLE IV.—*Funds, Etc.*

SECTION 1. The fiscal year of the Society shall hereafter begin on the first day of January, and end on the last day of December in each year.

SEC. 2. The Council of the Society shall at least one month before each annual meeting of the Society present to the Board a detailed estimate of the expenses for the ensuing year, including such extraordinary expenses as can be foreseen. The Board shall thereupon prepare and present to such annual meeting a complete statement of the receipts and expenses of the Society for the current year, and of the expenses for the ensuing year, as approved or amended by it, with a statement of the sum which in the opinion of the Board can be raised to meet such estimated expenses and such further statements and suggestions as the Board shall see fit to present. In case the Council shall fail to act as prescribed in this section, the Finance Committee shall act in its place.

SEC. 3. The Board shall thereafter, as early as possible, in each year, cause all regular dues to the Society to be collected, and shall adopt some plan for raising the further sum of money, if any, which will be needed for the year.

No person shall solicit subscriptions for the Society or for any District Committee, unless authorized by the Board, except that the District Committees may, when cases arise of poor persons needing considerable grants or loans of money to put them in positions of permanent independence, collect the sums needed, expressly for such individuals, and not for the general use of the Society, or of the District Committees.

SEC. 4. The Treasurer of the Board shall receive and keep the funds of the Society, and shall deposit them at interest in some trustworthy bank in the city of Buffalo, which shall be designated by the Board. He shall pay all such bills as shall have been duly audited as hereinafter provided, by checks drawn in his name as Treasurer. He shall keep regular books

of account, and shall at the end of his term of office hand the same, with all vouchers and other papers in his possession as Treasurer to his successor in office.

At each regular meeting of the Board he shall present a detailed statement of receipts and disbursements during the past month, and of the balance on hand to the credit of the Society. At the regular meeting next preceding the annual meeting of the Society, he shall present detailed accounts for the fiscal year as far as possible, with estimates for the unexpired portion thereof, and the same shall then be examined by the Finance Committee, and if found correct, shall be countersigned and filed, and a summary thereof made by said Committee for presentation to the Society.

SEC. 5. The Board shall from time to time appropriate from the funds of the Society such a sum as it shall deem necessary for the ordinary monthly expenses of the Society and all of its departments, and the expenditure of such appropriation shall be under the direction of the Council.

SEC. 7. The Finance Committee shall consist of three members of the Board, appointed by the Chairman upon his assuming office, and shall hold office until the appointment and acceptance of their successors.

It shall, in addition to the other duties imposed upon it, at or after each monthly meeting, examine all accounts presented by the Council or its proper Committee, of expenses incurred during the past month, and shall order such of them as are found correct to be paid, provided that they are within the appropriation made therefor.

All bills shall, before being so audited, be certified by the Committee or individual by whom they were contracted; the chairman or secretary of every committee being authorized to sign such certificate.

All regular recurring expenses of the Society shall be paid monthly in the manner above provided, and all other expenses as far as possible. If the accounts of any expenses authorized by the Council shall not be presented and audited at the regular meeting next following the date at which they were incurred, they may, nevertheless, be audited and ordered paid

by the Finance Committee, provided the amount appropriated, for the month in which such expenses were incurred, is not exhausted.

Except as provided in these Bye-laws, no money of the Society shall be paid out and no expense shall be incurred without a resolution of the Board authorizing or directing the same. Whenever the Board shall authorize or direct any special or extraordinary expense to be incurred, the accounts thereof shall be examined by the Finance Committee, and if found correct shall be paid by the Treasurer out of any funds in his possession applicable to the purpose.

In all cases a majority of the Finance Committee may act for the Committee. If any member dissent, he shall enter his dissent upon the document countersigned, or otherwise report the fact to the Board.

#### ARTICLE VI.—*Executive Committee.*

There shall be an Executive Committee consisting of five members of the Board, to be appointed by the chairman on his assuming office, and to hold office until the appointment and acceptance of their successors. The said committee shall have the charge of all land and buildings owned by the Society, including the erection of the Fitch Institute and of all other buildings which may be erected. It shall superintend all leases and conveyances of real property, and direct in regard to repairs, insurance and maintenance of buildings, and shall exercise a general superintendence over the property and material interests of the Society, but shall incur no liability in behalf of the Society to an amount exceeding \$500.00 without the sanction of the Board of Trustees.

#### ARTICLE VII.—*Other Committees.*

The Board may, from time to time, create other special or standing Committees and prescribe their duties.

#### ARTICLE VIII.—*Corporate Seal.*

The Board shall select a corporate seal for the Society, and the same shall be kept by the Secretary, or in his absence by the Treasurer. All written contracts and conveyances by or to

the Society shall be approved by the Board as to form, and shall then be signed by the President or acting President, and signed and sealed by the Secretary or acting Secretary appointed for the purpose.

ARTICLE IX.—*Amendments.*

These Bye-laws may be altered or added to, or their operation suspended by a vote of two-thirds of the members of the Board

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BYE-LAWS OF THE SOCIETY.

ARTICLE I.—*Principles and Objects.*

SECTION 1. This Society shall be conducted upon the following fundamental principles:

1. Every department of its work shall be completely severed from all questions of religious belief, politics and nationality.

2. No person representing the Society in any capacity whatsoever, shall use his or her position for purposes of proselytism or spiritual instruction.

3. The Society shall not directly dispense alms in any form, except temporarily in cases of extreme emergency.

SEC. 2. The objects of the Society, as stated in its certificate of incorporation, may be more particularly specified as follows:

1. To bring into harmonious co-operation with each other and with the Overseer of the Poor, the various churches, charitable agencies and individuals in the city, and thus, among other things, to check the evils of the overlapping of relief.

2. To investigate thoroughly and without charge the cases of all applicants to the Overseer of the Poor for official relief, and of all other applicants for charity which are referred to the Society for inquiry, and to send the persons having a legitimate interest in such cases full reports of the results of investigation.

3. To obtain from the proper charities and from charitable individuals, suitable and adequate relief for deserving cases, to provide visitors who shall personally attend cases needing coun-

sel and help, and to procure work for poor persons who are capable of being wholly or partially self-supporting.

4. To assist from its own funds, as far as possible in the form of loans, all suitable cases for which adequate assistance cannot be obtained from other sources.

5. To repress mendicity by the above means and by the prosecution of impostors.

6. To promote the general welfare of the poor by social and sanitary reforms, and by the inculcation of habits of providence and self-dependence, and to these ends to establish and maintain, in whole or in part, the following provident institutions, viz.: One or more Crèches, some practical means of encouraging the saving of small sums of money by the poor, one or more provident dispensaries, which may include arrangements for the temporary treatment of persons injured in the neighborhood, and unable to be carried to the general hospitals, and such other provident institutions as shall tend to the physical, moral or intellectual improvement of the poor, and as shall be within the corporate powers of the Society.

## ARTICLE II.—*Membership.*

SECTION 1. Any person being a member of a District Committee or being an annual subscriber of not less than five dollars, or a donor of not less than one hundred dollars to the funds of the Society, shall become a member of the Society when approved by the Committee on Membership. All such *ex-officio* members of the Central Council as are specified in article 4, sections 4 and 5 of these Bye-laws, shall also be *ex-officio* members of the Society.

SEC. 2. The Committee on Membership shall consist of three persons named by the President of the Society, for one year. It shall meet as often as may be necessary, and pass upon the names of all persons qualified for membership, and shall file a certified list of such names as are approved in the Central Office of the Society. It shall also cause correct lists of all the members of the Society to be kept open for inspection in a form which will indicate the manner of becoming

members, and shall from time to time revise the same. The committee shall also perform such other duties as are imposed upon it in these Bye-laws.

ARTICLE III.—*Trustees and Officers—The Board of Trustees.*

SECTION 1.—1. The Board of Trustees shall consist of fifteen members, of whom five shall annually retire, and the vacancies thus occurring shall be filled by an election by the Society at its regular annual meeting, or in default of such election, by the remaining members of the Board.

2. As soon as may be practicable after the permanent organization of the Board, as named in the certificate of incorporation, it shall be divided by lot into three classes, of which one class shall hold office for one year, one class for two years, and one class for three years. Thereafter the term of office of all members elected to the Board shall be three years from and after the thirty-first day of December next following the date of their election.

3. In case of a failure to elect successors to one or more retiring Trustees before the expiration of their term, such retiring Trustee shall continue to hold office until the election and acceptance of their successors; and the term of such successors shall be deemed to have begun on the first day of January next following the regular time for such election, and in case of the death or resignation of any Trustee before the expiration of his term, the vacancy shall be filled by the Board of Trustees for the interval between the occurrence of such vacancy and the next regular meeting of the Society and election of officers; and at such meeting it shall be filled by election of a Trustee for the remainder of the term.

4. A quorum of the Board of Trustees shall consist of five members at any regular meeting, except as otherwise provided by said Board, and by the statute under which the Society is incorporated.

SEC. 2. The Board of Trustees shall elect from among the members of the Board a President and Vice-President of the

Society, and shall elect a Secretary and Treasurer, and shall prescribe the duties of all such officers.

At any election of Trustees or officers a plurality of the votes cast shall constitute a choice. All officers, except Trustees, shall be elected annually, and shall hold office until the election and acceptance of their successors.

#### ARTICLE IV.—*The Central Council.*

SECTION 1. There shall be a standing Executive Committee of the Society, to be known as the Central Council, which shall have control of all questions of principle, and of all matters relating to the work of the Society generally, and to the strengthening and consolidation of the work of District Committees. The Council may appoint standing sub-committees to supervise the various departments of the work of the Society, and to be responsible to the Council.

SEC. 2. The Council shall also direct the expenditure of such funds as shall be appropriated for the ordinary uses of the Society by the Board of Trustees, and shall present accounts of such expenditures to the Board of Trustees for audit and payment. In no case shall the expenditure of the Council exceed the amount appropriated therefor.

SEC. 3. The Council shall consist of

1. The officers of the Society, who shall act as officers of the Council.

2. The members of the Board of Trustees.

3. Representatives of District Committees, as provided in section 4 of this article.

4. Other *ex-officio* members, as provided in section 5 of this article.

5. Members specially elected, as provided in section 6 of this article.

The Committee on Membership shall cause correct lists of all members of the Council, with the time and manner of their becoming members, to be kept in the Central office of the Society.



SEC. 4. The Chairman and Secretary of each District Committee shall be *ex-officio* members of the Council. Each District Committee may elect in addition any two of its members who are also members of the Society as its representatives in the Council for one year from the date of their election, and may fill vacancies in its representation occurring through death or resignation.

SEC. 5. The following officials of the City of Buffalo shall be members of the Council: The Mayor, one member of the Board of Police Commissioners, the Superintendent of Police, the Overseer of the Poor, the City Physician and Chairman of the Board of Health, also the Superintendent of the Poor of Erie County and the Keeper of the Erie County Almshouse.

SEC. 6.—1. The Council may elect such members of the Society as it shall think fit, to be members of the Council, and they shall hold office for one year from the date of their election.

2. The name of any person proposed for special election to the Council shall first be presented to the Committee on Membership, and if approved by that committee, shall be reported therefrom to the Council at a regular meeting and voted upon. A two-thirds vote of the members present shall be necessary to elect, and the Council may, in its discretion, adopt a rule that such elections shall be by ballot.

SEC. 7. There shall be a regular meeting of the Council on the first Thursday of each month. Special meetings may be called by a vote of the Council or any officer with the concurrence of three members, and of such meetings at least two days' notice in writing shall be given, specifying the business to be brought forward. Five members shall be a quorum at any meeting. Full records of all business transacted by the Council shall be made by the Secretary, or his temporary substitute, and kept in the Central office, for the inspection of the members of the Society.

SEC. 8. The Council may adopt a regular order of business for its meetings, and suitable regulations for the conduct of the same, and may from time to time alter or suspend such



regulations. In all matters not otherwise provided for, it shall be governed by the ordinary rules of parliamentary bodies.

ARTICLE V.—*The Central Office.*

There shall be a Central Office or headquarters of the Society where the Council shall meet and the general business of the Society shall be transacted, and where records shall be kept of all the work of the Society.

ARTICLE VI.—*Meetings of the Society.*

SECTION 1. An annual meeting of the Society shall be held at such time and place, in or about the month of December, as the Council may designate. The Council may also call a special meeting at any time. The Board of Trustees or the President of the Society may also call special meetings.

SEC. 2. Any ten members of the Society shall have power to require the President to call a special meeting by a written request, specifying the business to be brought forward; and the President shall thereupon call a meeting within twenty days.

SEC. 3. Every meeting of the Society shall be announced at least five days previously by circular or advertisement. Twenty members shall constitute a quorum. At any special meeting only such matters shall be brought forward or discussed as were specified in the notice of such meeting.

SEC. 4. The Council shall submit to the annual meeting a report of their proceedings and of the condition of the Society, and the Board of Trustees shall submit a statement of the financial condition of the Society and of its income and expenditure during the past year, with estimates for the ensuing year, and such further statements and suggestions as it shall deem expedient.

ARTICLE VII.—*Subscriptions and Funds.*

SECTION 1. Subscriptions to the funds of the Society shall be paid to the Treasurer or to such person as shall be designated by the Board of Trustees for that purpose.

All annual subscriptions shall become due on the first day of January in each year.

SEC. 2. The Treasurer or other person designated to receive subscriptions shall make monthly reports of all sums received. The Committee on Membership shall thereupon cause to be entered opposite the name of each subscriber on the list prepared by it, the payment of the sum received; and it shall notify all annual subscribers who fail to pay their dues within the month of January that the same are unpaid.

SEC. 3. No member of the Society shall be entitled to vote at a general meeting or election of officers or trustees, or to be elected to any office who shall, after being notified as above provided, have failed to pay his annual dues. But no election shall be invalidated because of the fact that members disqualified under this section voted thereat.

#### ARTICLE VIII.—*District Committees, Etc.*

SECTION 1. The city shall be divided for the purposes of the Society, into districts coterminous with the police precincts, but the Council may unite any two or more of such districts into one, and may at any time re-arrange such districts.

SEC. 2. In each district or combination of districts there shall be a District Committee consisting of five or more residents, together with the captains of police of the respective precincts. The Council shall, after its organization, appoint the members of such committees, and they shall thereafter have power to fill vacancies in their own number, and to provide for the election of members in a manner to be approved by the Council.

In case a re-arrangement of districts shall be made by the Council at any time, it shall appoint in the first instance the committees for the newly combined districts.

SEC. 3. Each District Committee shall, subject to the control of the Council and of the Board of Trustees, manage the work of the Society within its district, and appoint and recall visitors. They may also make Bye-laws for their own govern-

ment, and adopt any measure which they deem expedient, provided that such Bye-laws and measures do not conflict with any of the "fundamental principles" of the Society, nor with the Bye-laws of the Society or of the Board of Trustees.

SEC. 4. An office shall be established in a central and convenient position in each district or combination of districts, for the meetings of the committees, for receiving applications, and for the performance of other work of the District Committee and for facility of reference to the Police Captains.

SEC. 5. The District Committees shall only deal with the cases of persons resident in their respective districts.

#### ARTICLE IX.—*Amendments, Etc.*

These Bye-laws shall not be altered or added to except by the resolution of a general meeting of the Society, and no such resolution shall be brought forward unless the same has been introduced and read at a regular or special meeting of the Council at which not less than ten members were present, or at a regular or special meeting of the Board of Trustees at which not less than seven members were present.

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#### E.

#### CONSIDERATIONS.

1. The religious differences which exist at the present day are at once the *cause* of the pauperism and abuse of charity characteristic of modern times, and the chief *hindrance* to united action in meeting and correcting these evils.

2. This being the case it becomes absolutely necessary, if any reform in this matter is to be effected, to bring all classes together on some common basis in order to prevent the wider spread of these evils, and ultimately to eradicate them.

3. Whatever the system therefore which may be adopted for the attainment of this object, all questions of religion, nationality and politics must be avoided as certain to engender strife.

4. The social, moral and intellectual elevation of the poor is a common ground on which all classes and creeds can meet.

5. The duty of caring for the material wants of the honest poor is another factor which may be taken for granted in dealing with this question.

6. Any intermediary Society therefore which is to command general approbation and confidence must be established upon the broad platform of those instincts which Augustine calls "naturally Christian."

7. The "*Charity Organisation Society*" is the outgrowth of these thoughts, and is based upon principles which all existing Relief Societies can endorse.

8. The Charity Organization Society *differs* essentially from a Relief Society.

(1) Being primarily a medium of intercommunication between Charitable Societies, it gives no *material relief* except as grants or loans, and this only when such temporary assistance will ensure a permanent result.

N. B.—Unless in very exceptional cases it leaves the actual ministry of material relief to the Relief Societies or benevolent individuals co-operating with the Society.

(2) It has nothing to do with religious or spiritual instruction.

N. B.—It forbids, *in toto*, on the part of its agents, visitors, etc., proselytism in any and every shape and form. This is essential to success and should be rigidly enforced.

9. *The Charity Organisation Society does not interfere in any way with any existing Society co-operating with it. Each retains its autonomy intact; its rules, funds, modes of operation and all that gives it individuality.*

10. The Charity Organization Society *helps* all societies willing to co-operate.

(1) By reducing the amount now given to the pauper classes and impostors within very narrow limits, thus adding to the amount available for church purposes and the relief of the honest poor.

(2) By raising those who are now dependent, to a position of self-support, and thus enabling them to contribute to Benefit or Provident Societies.

(3) By inculcating unsectarian benevolence, and thus equalizing the care of the poor among all classes and creeds.

(4) By apportioning among co-operating Societies, and in accordance with the extent of their co-operation, whatever funds or articles may be sent to the Charity Organization Society for distribution.

(5) By prompting the benevolent, irrespective of creed, to support existing charitable agencies, and this on their merits alone.

11. The Charity Organization Society being a *federation* of all the charitable societies in any given city can accomplish far more than any individual and independent Society however influential.

(1) By its system of grants and loans ; a mode of assistance impossible, on any large scale, to private Societies.

(2) By its Labor and Employment Register ; which is open to the whole community, both employers and employees, free of charge.

(3) By its system of co-operation ; so that it can grapple with reforms which the single, individual Society would be powerless to reach, but which can be reached by the united effort of all, *e. g.*, pawnbrokerage, tenement house improvement, etc.

12. The Charity Organization Society can be of assistance to the clergy and religious orders by placing at their disposal information with regard to cases of applicants for relief which it would be difficult, if not impossible, for the clergy, etc., alone and unassisted to obtain.

13. The Charity Organization Society is a powerful means of breaking down prejudice and religious animosities ; an essential principle of the Society being that all denominations should be represented on its Councils, Committees, etc.

14. It encourages a healthy spirit of emulation in Charity, since no religious body would wish to be detected in utter unconcern for the poor.

15. It leaves the teaching of religion and spiritual direction where they rightfully belong, viz., to the clergy and those duly authorized to instruct in such matters.

16. It tends to foster the pride of home and home virtues, and all that elevates socially, morally and intellectually.

17. It tends to destroy the power of corrupt politicians by preventing them from buying votes with money levied for the relief of the poor.

18. The system of the Charity Organization Society is an effective barrier against Communism by bringing rich and poor together *as friends*, thus breaking down class antagonism, and proving practically the law of human interdependence.

19. The Charity Organization Society has the indorsement not only of Protestants but of prominent Roman Catholics in England, and of many of the prominent Roman Catholic Clergy in America.

20. It will be seen from the above considerations that the antagonism of creeds renders supremely important the establishment of a Society which shall be so constituted as to allow the co-operation of all citizens independently of religious belief. Should the Roman Catholics, Hebrews and Protestants of this country, give the Society their full and hearty co-operation, their Charitable Societies would be strengthened, though they would still remain what they have always been, viz.: Societies *based on Religion*, and a spirit of enthusiasm for humanity would permeate the whole community through the operations of the Charity Organization Society.

21. The object of the Society is not to check benevolence, but to prevent the pauperization of the people, and assist the public in directing their gifts into channels where they will do good instead of harm.

To effect this end, the Society offers, free of charge, to investigate the cases of all applicants for relief who may appeal to our citizens, whether at their homes, at their offices or on the street; whether the application is made to an individual, a church society or a charitable institution; and private citizens and all officers of institutions should be requested, for the



good of humanity and the best interests of the city, to give attention to the following points and suggestions :

(1) Not to give any relief whatsoever at the door or on the street, without having first referred the applicant to the nearest District Office for investigation, as otherwise they will foster idleness, deception and crime, and divert charity from the honest poor.

(2) That when an applicant presents himself at the District Office, or when his name is sent in by a responsible person for investigation, the case will be carefully inquired into.

(3) That if the person or institution sending the applicant desires to give the relief, provided the case is entitled to relief, the District Office will furnish a report of the case with suggestions as to the kind and quantity of relief best adapted to the case.

(4) After investigation, to give relief only in accordance with the suggestions of the District Committee.

(5) Individuals and officers of institutions should be requested to report to the District Office whatever relief is given ; and also to communicate any information that may be valuable with regard to particular cases.

22. The following points should be made widely known :

(1) That sheets of investigation tickets will be supplied gratuitously to every house and office in the District.

(2) That a ticket should be given to every applicant for relief, as this will ensure the case being duly inquired into.

(3) That investigations will be made free of charge, even if the sender is not a subscriber to the Society ; although subscriptions are solicited to enable the Society to carry on its work.

(4) That the District Agent has discretionary power (in case of absolute hunger) to give mendicants food to be eaten on the spot.

## F.

LIST OF WORKS ON CHARITY AND KINDRED  
SUBJECTS.

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NOTE.—Works marked \* are in the Young Men's Library, Buffalo.

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